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MANUAL  
SIKKIM  
LANGUAGE.

GRAHAM SANDBERG.



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MANUAL  
OF THE  
SIKKIM LANGUAGE

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# Handbook of Colloquial Tibetan ;

Being a Practical Guide to the language of  
Central Tibet.

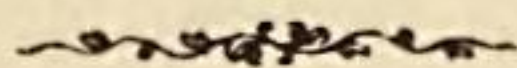
IN THREE PARTS :

- (1) Grammar of the Colloquial.
- (2) Conversational Exercises and Copious Technical Lists setting forth the Mythology, Zoology, Botany, Food-stuffs, Religious Rites and Appliances, Buddhist Sects, Titles of State, Weights and Measures, &c. &c.
- (3) Compendious Vocabulary: Ladaki—Central Tibetan—Literary Tibetan.



MANUAL  
OF THE  
SIKKIM BHUTIA  
LANGUAGE  
OR  
*DÉNŶONG KÉ*

BY  
GRAHAM SANDBERG, B.A.,  
CHAPLAIN : H. M. BENGAL GOVERNMENT.



Second and Enlarged Edition

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This little work on the Tibetan  
dialect spoken in the Sikkim State  
is dedicated, most respectfully,

to

The Hon'ble Sir Charles A. Elliott: Knt.,  
Lieutenant-Governor of Bengal,  
President of the Asiatic Society,

kc. kc. kc.

who has long manifested a special  
interest in linguistic and literary  
researches.









## TO THE READER.

THE writer of these pages has often wondered why those who spend so many months yearly at Darjiling never seem to take the slightest interest in the language spoken by the bulk of the population there. They may not be aware that the uncouth-sounding chatter of the Bhutias about the place is in reality a dialect of one of the great literary languages of Asia. It differs in many particulars from Tibetan but on examination will be found full of interest, and by no means so barbarous a speech as is supposed. To acquire the Sikkim dialect might form a preliminary step to the study of the Tibetan tongue, which has been so long and strangely neglected. Moreover, now that Sikkim is being fast opened out, the traveller, and especially the missionary, the sportsman and the soldier, will find a knowledge of this dialect most desirable. At any rate an exposition of this Bhutia speech, never previously analysed, is here made and presented to the public.

*Jhansi : N. W. P., July 1888.*



The annexation of Sikkim has enhanced the importance of the language. In this Second Edition of my manual, the former issue (containing many errors unavoidable in the first investigation of a new tongue) has been revised throughout and the size more than doubled. Numerous sentences have been added to the colloquial exercises, together with several new sections. The lists in the appendix and the ample Vocabulary are likewise additional matter, now first printed.

*Sabathu : Punjab,*

*April 1895.*

}

GRAHAM SANDBERG.



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## INTRODUCTORY NOTE.

---

The state of Sikkim, which until 1891 was under the suzerainty of the Grand Lama of Lhasa, is that portion of the Eastern Himalaya Mountains which lies wedged in between the kingdom of Nepal and the independent territory of Bhutan. The northernmost point on the Tibetan frontier falls under Lat.  $28^{\circ}-7'30''$  N. and the southern apex lies in Lat.  $27^{\circ}5'$  N., barely ten miles north of Darjiling. Comprising as it does some of the highest and most rugged mountains in the world, as well as being rent and parcelled out in every direction by ravines and river-gorges of stupendous depth and labyrinthine course, the actual area of Sikkim cannot with certainty be estimated. However the theoretical superficies measured in one plane may be put down at 2684 square miles and *not* 1550 square miles as given in *Hunter's Gazetteer*. Moreover, before the Darjiling and Kalimpong districts were severed the area approached 4000 square miles.

“Sikkim” is only the Gurkha name of the territory we are dealing with. The Tibetan appellation is Dái-



jong (vulgarly *Dénjong*) or “rice district ;” whilst the Lepchas or *Rong-pa* (*i.e.*, “Ravine folk,”) said to be the oldest occupants of the country, formerly styled it *Nelyáng* but now call it *Ren-jong*.

In estimating the inhabitants of the country we shall naturally class with them the native population of Darjiling and Kalimpong, who, but for the recent overflux of Nepalese immigrants, are practically one with the Sikkim folk. Tribes of various races have settled in these mountainous regions ; but the *Dé-jong-pa* or Bhutias everywhere predominate in Sikkim Proper ; and these latter are being constantly augmented by accessions from their Tibetan and Bhutanese cousins. The rightful occupants of the country are apparently the Lepchas whose kings formerly were rulers here. But the Sikkim Bhutias can now fairly claim an historical connection with the land ; and, though of Tibetan origin, by this time have acquired an autonomy and local characteristics of their own. This Tibetan race began to over-run *Dén-jong* or Sikkim some 350 years ago ; and the first Bhutia King, P’unts’o Namgyal by name, assumed control here about the same year that King Edward VI. ascended the British Throne. These Bhutias came from the province of Tsang in Tibet and doubtless brought with them the then prevailing dialect of that province.



Both their sovereigns and their speech continued to the present day ; but, alas, since the first issue of this little book, the kings have been suspended, and the *Gye' po* of Sikkim, whose ancestors so long had held the throne, is now a poor prisoner at Kursiong with less pay than a junior clerk in a Government office.

The Lepchas, also, have maintained their own language, and have a distinctive and peculiarly beautiful series of characters in which it is written ; nevertheless, the Bhutia folk being now in point both of numbers and of power the predominant people, we may, we think, not unreasonably speak of the Bhutia tongue as the Dénjong Ké or vernacular of Sikkim. The language in question is admittedly a Tibetan dialect—some doubtless would style it a corrupt Tibetan, because both in vocabulary and grammatical forms it differs from the speech of Lhasa. So far as pronunciation goes, however, it seems to be the speech of Lhasa which has acquired corruptions ; whilst the Dénjong Ké, in common with the dialect of Balti beyond Ladák, has retained, in some notable instances, a purer method of pronunciation—at least a method more in accord with the ancient spelling.

It must not be supposed that the Dénjong dialect is the general speech of all Tibetans in Sikkim. Our tenancy of Darjiling has attracted many from the



mother country and elsewhere, who rarely use, though they may understand, the grammatical peculiarities of the Sikkim folk. In the Kalimpong district many families speak the Tibetan dialect of Bhutan. At Ghum are settled pure Tibetans and Wallung-pa from Nepal, who rather despise the Sikkim race. The Sharpa Bhutias, a cross race between the Lepchas and Bhutias, make use of the Dénjong vernacular.

The great divergence between the orthography and the pronunciation of Tibetan words is well known. In this respect the Sikkim speech has peculiarities of its own. Thus the *kr. gr.* &c., which in Tibetan are sounded as the cerebral *t, d,* &c., are here pronounced *ky, gy,* &c. As a dialect distinct from the general Tibetan language, the Dénjong Ké cannot claim to be called a written speech. Sikkim indeed in past years has been the native home of literary authors, both of the Lepcha and Bhutia race, who have issued works in their own respective languages. The heads of the two great Sikkim monasteries, Labrang and Tashiding, are always held to be incarnate lamas, having within them the spirits of two of the Buddhist apostles who converted the Lepchas (in part) and the Murmis to the latter faith. Two or three of the line of these incarnate ones have produced in their day religious works, written of course in classical Tibetan.



These were printed either at Nart'ang in Tibet or else in Khams. One popular Bhutia composition is said to be indigenous to Sikkim, where it is met with chiefly in M.S. form, namely, the *Bkrashis Gsung*. There also exists a Lepcha translation of the book.

The official language of Dénjong is Tibetan and in the Kalimpong and Darjiling districts our Government notices are printed collaterally in Bengali and Tibetan. Unfortunately the tendency under the new regime is to foist a foreign idiom on the people. Hindu clerks are employed in preference to Tibetans; and the "Bhutia Boarding School" has been turned into a mixed Hindustani academy !

The running hand employed in letters and business contracts, as written by the Lamas of Sikkim, appears to be rather different from that in general use in Tibet. We wish we could have reproduced a specimen epistle written to us by our friend P'unts'o Wángden, an accomplished calligraphist; but the expence of lithography must not be incurred, at least in the present form of this little book.







# GRAMMAR

## OF THE

# DÉN-JONG LANGUAGE.

—:o:—

The sounds occurring in the Dén-jong dialect of Tibetan are these:—

### CONSONANTS.

- k** ; pronounced as the English k in “king.”  
**kh** ; the aspirated k as in the Hindustani “khana.”  
**g** ; as our hard g in “goat.”  
**ng** ; occurring both as an initial and as a final ; at the commencement of a word sounded something as our gn in “gnarled” but more nasal.  
**ch** ; as in our “church.”  
**chh** ; the aspirated ch—as the ch and h taken together in sounding the words “reach-hither.”  
**j** ; as in our “jam,” but generally more aspirated.  
**ny** ; an initial whose sound may be learnt by pronouncing n and y together in such a word as “nyim.”  
**t** ; as our t.  
**d** ; as in “den.”  
**th** ; the aspirated *t*, not as our th but as t and h together in such a combination as “hit him” and as the Hindi : “thana.” We shall represent this sound by *tʰ*.  
**dh** ; d aspirated as the last letter, to be represented by *dʰ*.

\* \* \* The four last-named letters sometimes occur with a slightly different sound. Instead of being pro-



nounced with the tongue touching the teeth or gums, they are varied by being sounded with the tongue put back and pressed against the front part of the roof of the mouth. They are then called *cerebrals*; and will be represented by the ordinary letters with a dot underneath.

**p**; as in our "put."

**ph**; the last letter aspirated; not sounded as f, but as the p and h together in "top-heavy;" herein to stand as *p'*.

**b**; as the English b.

**m**; as in "mast."

**ts**; as in "lets," but always an initial, never a final.

**ts'**; same aspirated.

**dz**; our d and z sounded together as a rough z.

**w**; as our w in "woof."

**zh**; as the French j in "jujube"—a rough sh.

**z**;

**y**;

**r**;

**l**;

**sh**;

**s**;

**h**;

**ky**;

**gy**;

**phy**;

**hl**; the l aspirated. Not unlike the sound of the Welsh double l.

} all as the English letters.

} The k, g, and aspirated p, sounded with y immediately following; the last to be represented here by *p'y*.

## VOWELS AND DIPHTHONGS.

**á**; as a in "father."

**a**; as u in "fun."



- e** ; as a in "lane," but in 3-letter syllables as our e in "men."
- i** ; as ee in "teem," but often as our i in "tin," *e.g.* in the Bhutia words *min, rin, p'in &c.*
- o** ; always as o in "stone," never as o in "pot," &c., except in *potso* "a boy" and about two other words.
- u** ; as oo in "Poona ;" shorter than our oo in "pool"
- au** ; as au in "taught" or as ou in "ought."
- eu** ; as u in "cue."
- ai** ; the Tibetan mode of sounding their *as* ; either like *é* as above, or more correctly as *á* followed rapidly by a very short *i* (*ee*). Thus *nái* "here."
- e'** ; represents the sound of a final *ad* in the original Tibetan spelling, and is heard as if *ea* ; or perhaps as our *ay* in "may", only more prolonged.
- ö** ; is our o and e conjoined and sounded with the opening of the mouth narrowed as if about to whistle ; or one might describe it as an *e* said with affectation. In German a well known sound.
- ü** ; as eu in the French word "feu," pronounced with the lips pointed and almost closed.

At first when speaking it will be found difficult to give the sounds the exact accent, or rather tone of the Bhutia natives. The two last mentioned diphthongs are puzzling sounds to imitate ; and yet, if an ordinary o and u were to be used in their places, words would be understood perfectly different to those which were intended.

"Ng," though easy enough to say as a final, when occurring as the *first* letter of a word requires much practice to acquire. Two separate sounds must not be made of the n and g. It is one letter, and therefore a single nasal vowel sound, uttered with the roof of the



mouth, must alone be heard. Practice “unga” and that will lead you to the correct sound.

To say “gy” rightly, personally I have found it almost advisable, strange though it may seem, to pronounce it as dy. Thus *gyuk-she* “to run” is almost *dyuk-she*.

Remember u is always nearly as long as our oo; not as our u in “duck,” but as our u in “put.”

In two-letter syllables ending in o, as *bo*, *mo*, the o is heard rather as an abrupt u (oo) yet still an o sound.

Now and then in these pages we have employed accents to shew where the stress should be laid; but *á* merely indicates the long Irish “a” as given above.





## I.—THE ARTICLE.

The indefinite article a, an, is represented by *chik* placed after the noun or adjective. The final k is generally, however, left unsounded : *Pum chi* 'a girl.

We do not often use this article except when the noun is in the nominative case, unless indeed it occurs in the sense of "one." Thus "a boy" will be *Potso chi*; "of a boy" *Potso kyi*; "of one boy" *Potso chi yi*.

The definite article is very much in use : *di* the. It is heard with the inflected noun as well as when the latter stands in the nominative. When the noun has a possessive pronoun attached we often find *di* still added. (see IV. I. *d*)

The plural of *di* is *di-ts'o*, as *gyoma di-ts'o*, the ants.

*Di* changes to *te* when something previously referred to is again mentioned.

Ordinarily *di* follows its noun ; but where any singling out of the noun is desired we have one *di* placed before and another *di* after the word, e.g., *di p'yá di* the bird. (see also IV. 3. Exam.)

---



## II.—NOUN SUBSTANTIVES.

1.—In the Dénjong Ké the different cases of the noun are specified by means of short syllables, called postpositions, annexed to the words :—

*Khim chi* a house.

|            |                               |                   |
|------------|-------------------------------|-------------------|
| Nom :      | <i>Khim chi</i>               | a house.          |
| Gen :      | <i>Khim kyī</i> or <i>ki</i>  | of a house.       |
| Dat :      | <i>Khim lo</i>                | to a house.       |
| Accus :    | <i>Khim</i> or <i>Khim lo</i> | a house.          |
| Loc :      | <i>Khim na</i>                | at or in a house. |
| Abl :      | <i>Khim ne</i> or <i>le</i>   | from a house.     |
| Agentive : | <i>Khim kyī</i>               | by a house.       |

Where the word terminates in *g* or *ng* a variation is made :—

*Chá-dong di* the tea-churn.

|         |                                          |                        |
|---------|------------------------------------------|------------------------|
| Nom :   | <i>Chá-dong di</i>                       | the tea-churn          |
| Gen :   | <i>Chá-dong gi</i>                       | of the tea-churn       |
| Dat :   | <i>Chá-dong lo</i>                       | to the tea-churn       |
| Accus : | <i>Chá-dong</i> or<br><i>chá-dong lo</i> | the tea-churn          |
| Loc :   | <i>Chádong na</i>                        | in or at the tea-churn |
| Abl :   | <i>Chá-dong le</i>                       | from the tea-churn     |
| Agen :  | <i>Chá-dong gī</i>                       | by the tea-churn       |



Also with words ending with a vowel, the affixes of the genitive and agentive are rather different :—

|                        |                               |                 |
|------------------------|-------------------------------|-----------------|
| <i>P'yá chi</i> a bird |                               |                 |
| Nom :                  | <i>P'yá chi</i>               | a bird          |
| Gen :                  | <i>P'yá-i</i> or <i>P'ye</i>  | of a bird       |
| Dat :                  | <i>P'yá-lo</i>                | to a bird       |
| Accus :                | <i>P'yá</i> or <i>P'yá lo</i> | a bird          |
| Loc :                  | <i>P'yá na</i>                | in or at a bird |
| Abl :                  | <i>P'yá ne</i> or <i>le</i>   | from a bird     |
| Agent :                | <i>P'yá-ī</i> or <i>kī</i>    | by a bird       |

Central-Tib:

bya-tschig:  
germ: ja-chi

But where a final consonant has been elided in the original spelling the genitive, &c. is not altered :—

*Khá-rü chi* a snow-slip.

|         |                   |                |
|---------|-------------------|----------------|
| Gen :   | <i>Khá-rü kyī</i> | of a snow-slip |
| Agent : | <i>Khá-rü kyī</i> | by a snow-slip |

After a final vowel the gen. affix ought to be “i” or “yi” sounded separately ; but *kyi* is often employed especially after the article : e. g., *di-kyi* of the.

The Plural number is not often expressed ; but where doubt would arise, the particles *cha* or *ts'o* may be added, e. g., *nyi-lam* a dream *nyi-lam cha* dreams ; *Gyá-mi* a Chinaman *Gyá-mi ts'o* Chinamen, Chinese. The case signs would follow the plural particle.



Where any case other than the nominative occurs the definite article is not expressed, e. g.

*Potso-kyi lu di*: The song of the boy; the boy's song.

*Khyi di álü lo so-tap ong*: The dog will bite the cat.

In the latter sentence *álü lo* is the accus. after the verb *so-tap ong* will bite, *so-tap* meaning *tap* strike, *so* (with the) teeth.

However the definite article is sometimes used with the accus. when the verb is in the Imperative Mood:—

*Gom di p'i*: Open the door! *To-za di tso*: cook the food!

The other connections of nouns such as “with,” “upon,” “under,” “unto,” will be explained under the heading POSTPOSITIONS. These are indeed at times added where we should not consider their introduction required, as where we should use only a simple case sign, e. g.

*Shing audi teng-khá dzek*: Climb this tree.

Here *teng-kha* “upon” is introduced in accordance with Tibetan idiom; and placed after *Shing audi* “this tree.” The accus. case may be expressed by the simple word without the affix *lo*, where no ambiguity would result as to which were the nominative, especially in imperative sentences, as in the example given above —

*Gom di p'i*: Open the door.

But where a dative sense is implied in any way the *lo* must be used:—

*Mi-lo lam di ten nang*: Shew (to) the man the way.



2.—A rather important case rule to be remembered however is this :—

Where both subject and object occur in any sentence, the subject is put in the agentive case, except where the verb of the sentence is part of the verb “to be.”

Rule though this is, it is generally not observed by the uneducated ; and therefore we shall not keep to it in our conversational examples to be given hereafter, the nominative being usually heard as in English. One example is now given :—

*Bágrak kyī ts'áng chi p'yá chen du'* : A spider is making a web.

This is literally :

“*By a spider a web (or “nest”) is making.*”

We conclude the present section by appending a classified list of useful nouns :—

#### ANIMATE BEINGS.

|                              |                         |
|------------------------------|-------------------------|
| <i>mi</i> man                | <i>tundo</i> any animal |
| <i>gárok</i> } husband       | <i>tá</i> horse         |
| <i>khyo-gá</i> }             | <i>te</i> mule          |
| <i>mobi</i> : woman          | <i>bong-gu</i> ass      |
| <i>khimme</i> : wife         | <i>bháchu</i> cow       |
| <i>áp'ó</i> : father         | <i>jo-mo</i> milch-yak  |
| <i>ámo</i> : mother          | <i>luk</i> sheep        |
| <i>p'ugu</i> : child         | <i>rápo</i> goat        |
| <i>tsá-yuk</i> : grand child | <i>p'ag-mo</i> pig      |



|                                    |                                |
|------------------------------------|--------------------------------|
| <i>potso</i> : boy                 | <i>khyi</i> dog                |
| <i>pum</i> : girl                  | <i>álü</i> or                  |
| <i>shempa</i> : youth              | <i>shim</i> } cat              |
| <i>áp'í</i> : grandmother          | <i>p'ö</i> calf                |
| <i>pu</i> : son                    | <i>pitsi</i> rat               |
| <i>pum</i> : daughter              | <i>jág-ma</i> squirrel         |
| <i>pün</i> : brothers, relatives   | <i>ám</i> silver fox           |
| <i>á-cho</i> : elder brother       | <i>dom</i> bear                |
| <i>pün-gyá</i> : younger brother   | <i>kardi-pyu</i> marmot        |
| <i>áji</i> : elder sister          | <i>p'yá</i> any bird           |
| <i>num</i> : younger sister        | <i>p'yá-lák</i> eagle          |
| <i>singmo</i> : a sister           | <i>khim-p'yá</i> domestic fowl |
| <i>yo-ko</i> : servant             | <i>ok-lá</i> crow              |
| <i>bomsho</i> : head servant       | <i>beu (byu)</i> snake         |
| <i>ku-nyer</i> : temple chowkidar  | <i>bep</i> frog                |
| <i>bák-khen</i> : coolie           | <i>p'yá-wang</i> bat           |
| <i>p'i-pön</i> : head of District. | <i>nyam-yo</i> tree-cricket    |
| <i>tárpön</i> : sub officer        | <i>simuk</i> tree-frog         |

THINGS EATABLE. \*

*Chá* tea

*de-chhang* rice beer

\* Many herbs and so-called weeds, neglected in Europe, are cultivated in prepared soil as articles of vegetable food by the cottagers of Sikkim. These include large docks and *Polygonum cymosum* (known as *Pu-lop-bi*) boiled like our spinach; also shepherd's purse, various nettles, several balsams, *Thlaspi arvense*, mithridate cress, *Galeopsis*, two kinds of *Cynoglossum*, a purple *Dentaria* (styled *kenrup-bi*) common English *Poa* grass (for cattle) and especially the white radish



|                                             |                                            |
|---------------------------------------------|--------------------------------------------|
| <i>pá-leb</i> loaf                          | <i>singma</i> murwar beer                  |
| <i>khu</i> cake                             | <i>chhu</i> water                          |
| <i>shurbu</i> dough-balls in<br>tea or soup | <i>kyur-ru</i> vinegar                     |
| <i>to</i> or <i>to-zá</i> victuals, dinner  | <i>kyiu</i> potato                         |
| <i>om</i> milk                              | <i>tárulbák</i> yam                        |
| <i>gongdo</i> eggs                          | <i>dowa</i> artichoke                      |
| <i>már</i> butter                           | <i>rám pá</i> Sikkim leek                  |
| <i>t'ukpa</i> broth                         | <i>khámbu</i> peach                        |
| <i>shá-chuk</i> dry meat                    | <i>ts'á lumpá</i> orange                   |
| <i>luk-shá</i> mutton                       | <i>kye-dong</i> plantain ( <i>Banane</i> ) |
| <i>chum</i> rice                            | <i>ts'erlum</i> raspberry                  |
| <i>khim p'yá</i> fowl                       | <i>chukhá</i> rhubarb                      |
| <i>nyá</i> fish                             | <i>kára</i> sugar                          |
| <i>chu</i> soft curds                       | <i>ts'á</i> salt                           |
| <i>chuzip</i> dried curds,<br>pulverised    | <i>khabzé</i> twisted pastry-cake          |

#### HOUSE AND ITS CONTENTS.

|                                  |                        |
|----------------------------------|------------------------|
| <i>khim</i> house                | <i>p'orpa</i> bowl     |
| <i>nyuk-khim</i> house of bamboo | <i>loknyo</i> spoon    |
| <i>shing-khim</i> hut of wood    | <i>ki-chhung</i> knife |

---

(known as *lápuk*). Besides these, the tubers of several large arums are used as food (styled *tong*) after the poisonous juices have been extracted by boiling; also *chokli*, the flower-heads of a large pot-herb, a *Smilacina*.



|                               |                                           |
|-------------------------------|-------------------------------------------|
| <i>do-chhál</i> the pavement  | <i>káryo</i> cup                          |
| <i>gom</i> door               | <i>derma</i> dish                         |
| <i>khang-mik</i> room         | <i>tse-o</i> basket                       |
| <i>ge-kár</i> window          | <i>mezen</i> blanket                      |
| <i>entar</i> floor            | <i>kho-di</i> teapot                      |
| <i>ker-khá</i> stair ladder   | <i>dom</i> or <i>gum</i> box <i>gum</i>   |
| <i>mi</i> fire                | <i>pallatúla</i> scales                   |
| <i>chent'e</i> table          | <i>p'e-kyal</i> flour-bag                 |
| <i>gyát'i</i> chair           | <i>sáng</i> cooking-kettle, <i>degchi</i> |
| <i>shu-ten</i> cushion-seat   | <i>te-ko</i> wash-basin                   |
| <i>chhá</i> cupboard          | <i>shel</i> (glass in window, &c.)        |
| <i>nyá-t'i</i> bedstead       | <i>gyimtse</i> scissors                   |
| <i>khyu-zhong</i> bathing tub | <i>p'ákze</i> brush                       |
| <i>de-cho</i> W. C.           | <i>chumi</i> lamp                         |

## NATURAL OBJECTS.

|                          |                                |
|--------------------------|--------------------------------|
| <i>nyim</i> sun          | <i>kya-ma</i> fern             |
| <i>dau</i> moon          | <i>do</i> stone                |
| <i>kám</i> star          | <i>mukpa</i> fog               |
| <i>humpo</i> cloud       | <i>khá</i> snow                |
| <i>ri</i> mountain       | <i>khek</i> ice                |
| <i>gang</i> hill-spur    | <i>tak</i> rock                |
| <i>káng-chen</i> glacier | <i>shá-mo</i> fungus           |
| <i>rong</i> ravine       | <i>soke shámo</i> mushroom     |
| <i>sá-rü</i> landship    | <i>shing-gi dáma</i> tree-leaf |
| <i>khá-rü</i> snow-slip  | <i>chha-rá</i> evergreen oak   |



|                              |                                   |
|------------------------------|-----------------------------------|
| <i>t'okpo</i> deep gorge     | <i>pá-ma</i> cypress              |
| <i>lam-t'ang</i> cliff-ledge | <i>gomrok</i> holly               |
| <i>t'okzár</i> torrent-bed   | <i>shukpa</i> juniper             |
| <i>chhábo</i> rain           | <i>yáli</i> maple                 |
| <i>tsang-chhu</i> river      | <i>gai dong</i> india-rubber tree |
| <i>tsá</i> grass             | <i>kyön-me shing</i> pine tree    |
| <i>shing</i> tree            | <i>p'yung</i> smaller bamboo      |
| <i>mintok</i> flower         | <i>dum-po</i> tree-trunk          |

PARTS OF THE BODY.

|                     |                                           |
|---------------------|-------------------------------------------|
| <i>zuk</i> the body | <i>mi-ko</i> throat                       |
| <i>go</i> head      | <i>to-ko</i> stomach                      |
| <i>kyá</i> hair     | <i>kye-pa</i> waist                       |
| <i>khádong</i> face | <i>che</i> tongue                         |
| <i>khá</i> mouth    | <i>so</i> tooth, teeth                    |
| <i>dempo</i> cheek  | <i>le-dum</i> leg (upper part)            |
| <i>ná</i> nose      | <i>kang-pa</i> foot, leg ( lower<br>part) |
| <i>námcho</i> ear   | <i>lák-ko</i> arm, hand                   |
| <i>midō</i> eye     | <i>dzum-mo</i> fingers, toes              |
| <i>gyáp</i> back    | <i>kup</i> backside                       |

MISCELLANEOUS.

|                         |                                  |
|-------------------------|----------------------------------|
| <i>chhá-kha</i> a thing | <i>kangshá</i> funeral ceremony  |
| <i>ming</i> name        | <i>tárcho</i> flag               |
| <i>ur</i> noise         | <i>dō</i> magic stringed sticks. |



*ṇma*

*má* a sore

*lu* song

*he'* market

*laptá* school

*yi'khang* post office

*gompa* temple

*du-gang* temple hall

*chhör-ten* sacred obelisk

*ku-ten* images

*sei* gold

*ngü* silver

*khyá* blood

*ko-lák* coat

*torma* trousers

*shám-ko* lama's skirt

*hlam* boots

*shámbu* cap

*sungbu* charm-locket





### III.—ADJECTIVES.

The adjective invariably follows its noun ; and when the noun is thus qualified by an adjective the proper case-sign is affixed to the latter only, *e.g.*

*P'iru noksup chi* : a dark night.

*Pötso tsok kyi lák-ko di* : the hand of a dirty boy.

*Pu lem chi* : a good son.

Where the adjective is used as an attribute, the article is often placed before as well as after the noun ; *e.g.*

*P'i-ru di noksup be*  
or *Di p'i-ru di noksup be* { The night is dark.

Here is the adjective as a single attribute :

*Ngá t'ang chhé-po yin* : I am tired.

The adjective is rendered more intense by various words placed *before* it : -- *há-chang* or *nyogi* = much, very. *Mám* and *nyok* = very ; and follow the adjective. But these are properly adverbs.

*Tá di háchang nyambu du'* : The horse is very quiet.

*Rin di háchang be'* : The price is too much.

*Di nyim di nyogi t'um-po be'* : The sun is very hot.

*Tá-to nyogi khyá-bo be'* : It is very cold now.

*Te-kha nyok* : Very dirty.



COMPARISON OF ADJECTIVES.

"Greater" is rendered *te-le chhe* "than that, great."

"Stronger" „ „ *te-le she* "than that, strong."

*Pà-shing audi te-le she min du'* : This pole is not stronger than that.

"Strongest" is rendered *gün le she* "than all, strong."

*Tsim p'idi gün le t'o be'*. That peak is the highest.

*Tse-o di lo riyung audi le ringkyam chi go pe* : The basket requires a longer tie-rope than that : (*lit* : To the basket, than this tie-rope, a long is wanting.)

The comparative form of sentence may be slightly varied by the insertion of the word *yang* after the particle *le* which stands for "than."

My heart is heavier than my load : *Nge sem di nge toi di le yang ji-chen be'*.

A common superlative expletive is *chhok* :

This is the best : *audi lem chhok be'*.

This way is the shortest : *Di lam di t'ung-kyam chhok be'*.

SOME ORDINARY ADJECTIVES.

|                     |                                     |                                    |
|---------------------|-------------------------------------|------------------------------------|
| <i>Lem</i> good     | <i>chhempo</i> or <i>chhe</i> great |                                    |
| <i>Málep</i> bad    | <i>chhung</i> small                 |                                    |
| <i>yák po</i> good  | } of actions and things             | <i>nyok-ma</i> muddy               |
| <i>wák po</i> bad   |                                     | <i>tsok</i> or <i>te-khá</i> dirty |
| <i>shempa</i> young |                                     | <i>tsangmo</i> clean               |
| <i>ge-po</i> old    |                                     | <i>noksap</i> dark                 |



|                 |                                        |                                       |
|-----------------|----------------------------------------|---------------------------------------|
|                 | <i>nyom-chhung</i> poor                | <i>wö-chen</i> light                  |
| <i>ji-po</i>    | <i>ji-chen</i> heavy                   | <i>khé-ta</i> or <i>khésta</i> clever |
|                 | <i>yáng-ke</i> or <i>yáng-mo</i> light | <i>shé</i> strong                     |
|                 | <i>jamtong</i> easy                    | <i>bekta</i> weak                     |
|                 | <i>jám-po</i> soft                     | <i>gyop</i> fast — <i>gyok-po</i>     |
|                 | <i>takia</i> hard                      | <i>bul-po</i> slow                    |
|                 | <i>khe-li</i> all, the whole           | <i>bom-po</i> thick (also "loud")     |
|                 | <i>sarpa</i> fresh, new                | <i>sim-bu</i> thin (slender)          |
|                 | <i>nying-po</i> old, not new           | <i>zhang-zhang</i> broad              |
|                 | <i>tümpo</i> hot                       | <i>zhangme'</i> narrow                |
| <i>khyak-pa</i> | <i>khyá-bo</i> cold *                  | <i>máp</i> red                        |
|                 | <i>ring-kyam</i> long                  | <i>nák-po</i> black                   |
|                 | <i>t'ung-kyam</i> short **             | <i>káp</i> white                      |
|                 | <i>kom-bo</i> dry                      | <i>serp</i> yellow                    |
|                 | <i>pong-po</i> wet                     | <i>leb-lep</i> flat                   |
|                 | <i>lo-chen</i> lazy                    | <i>dálchen</i> quiet, smooth          |
|                 | <i>dze-bo</i> pretty                   | <i>kyur-po</i> sour                   |
|                 |                                        | <i>nger-mo</i> sweet                  |

\* Kalt (von Dingen) drang-mo

\*\* thung-thung kurz



#### IV.—PRONOUNS.

I. PERSONAL PRONOUNS—*a*. These are subject to inflection of case as nouns and adjectives are.

*Ngá* or *ngá-rang* I ; *Nge* of me, my ; *Ngá-lo*, me, to me ; *ngá-kī* by me.

*Chhö* you ; *Chhö-kyi* of you, your ; *Chhö-lo* you, to you ; *Chhö-kī* by you.

*Kho* : he ; *Kho-i* of him, his ; *Kho-lo* to him, him ; *Kho-yī* or *Khö* by him. (*Kho* frequently sounds *Khu*).

*Mo* : she ; *Mo-i* or *mö* of her, hers ; *Mo-lo* to her her ; *Mo-yī* or *mö* by her.

*Di* : It ; *Di-kyi* of it ; *Di-lo* it, to it.

The use of *mo* as the feminine third personal pronoun is not universal, and *kho* in many parts of Sikkim as in Tibet represents both “he” and “she”.

*b*.—The Plural forms are *Ngácha* we, *Khong* and *Khochá* they, *Di-ts’o* them ; but, except where misapprehension might arise, the singular forms frequently stand in their place. There is, however, a special plural possessive of the first person, *ngáchi* our, invariably resorted to, as

*Kho ngáchi lopön be’* : He is our teacher.

In many districts *ngá-rang* is always used in preference to *ngá*.

Examples :—

*Chhö pum lem be’* : You are a good girl.

*Kho pótso málep be’* : He is a bad boy.



*Chhō-kyi mi-do tsum* : Shut your eyes.

*Kho ngá-lo gongdo gu ts'ong she' in* : He will sell me nine eggs.

*Mo-i kyá ring-kyam du* : Her hair is long.

*Ngá-rang rampa dama sá do' in* : I am eating rampa leaves.

c.—The genitive affix is often omitted from *Chhō* and *Kho*, the simple pronoun being used to express the possessive as well as the nominative. So we hear—

*Chhō lāk-ko tsang min be'* : Your hands are not clean.

d—A curious point in the use of the possessive case of these pronouns must be noted. The noun may be accompanied (as in Italian) by both the possessive pronoun and the definite article.

*Nge dom di bák shok* : Bring my box.

This is literally : “Bring the my box ;” but the construction evidently arises from the pronoun being treated as a noun in the genitive case, and if a noun were to be substituted for the pronoun the above form would be perfectly regular. The rendering is really ; Bring the box of me. The employment of this article in such cases seems often to be left to the choice of the speaker or else is ruled by the general custom in each individual instance. However the article must be used in this way where the intention is to particularise anything belonging to a person as apart from the property of others. Where no stress is laid upon the ownership the article may be omitted, *e. g.*

*Moi pu shi song du'* : Her son has died.

*Moi pu di ngá-lo ten nang* : Show me her son.



Again :—

*Di-kyi gong di nyok be'* : The price of it is much.

*N. B.*—The pronoun *di* it, stands for “this” when the latter is used apart from any expressed noun, and is varied to *te* for “that” when similarly occurring.

2. DEMONSTRATIVE PRONOUNS—Although we have appended the foregoing note to the pceeding section, we find the article *di* often loosely conjoined to a noun to indicate both “this” and “that.” In classical Tibetan we find the same practice ; but, in the colloquial dialect of Sikkim, provision has been properly made for distinguishing the demonstrative pronouns from the mere definite article. The pronouns themselves are

*Audi* : this.      *P'idi* : that.

However where we should ordinarily say “that” we frequently find *audi* is the pronoun used. The fact is, this usage really arises from the accuracy with which Tibetans (in common with other orientals) employ their demonstrative pronouns to discriminate at once the proximity or distance in situation of the thing indicated. We on the contrary generally use “this” or “that” almost indiscriminately and more in relation to the priority of the time of mentioning a thing than in reference to its actual place.

In fact

*Audi* = this here ;      *P'idi* = that yonder

These pronouns are used both when conjoined to nouns and when pure *pro-nouns*, e.g.

*Audi ke-kyi khim bo ?* Whose house is this ( or “that near here” )



*Khim audi ke bo* : Whose is this house ?

*Chhō audi kam p'yá do'* : Why are you doing that ?  
(properly *this*)

*Ngá-lo gompa p'idi nangsha tá go* : I want to see within  
that temple (yonder)

[We may usefully construe the last sentence :  
*Ngá-lo* to me, *go* it is necessary *tá* (*she*) to see *nang-sha*  
within *gompa p'idi* that temple.]

In numerous instances, as in the case of the personal pronouns, the definite article is used in conjunction with the demonstrative pronoun. The latter is then placed before instead of after the noun, *e.g.*

*Audi ki-chhung di nyogi ring-kyam du'* : That knife is very long, (near at hand).

*Audi dom di yá-te bák song* : Take that box up-stairs.

*Ngá-lo audi den di mingo* : I don't want this carpet.

Where there is an interrogative pronoun also, the *di* by custom is placed after the latter : *e.g.*

*Audi pum ká di bo* : Who is this girl ?

3. RELATIVE PRONOUNS.—These which hardly occur at all in literary Tibetan are perhaps altogether absent from Dén-jong ke', except in a few correlative phrases which need not be particularised here. However, all the purposes of our relative pronouns are fitly compassed by means of participial clauses. The participial clause is introduced immediately in front of what would in English be the antecedent of the relative pronoun, and stands as if it were a huge compound adjective qualifying the antecedent noun to which it refers. Thus the sentence "The man who



lived in that house died yesterday" would take the form : "The living-in-that-house man died yesterday." Here "living-in-that-house" is the big adjective qualifying "man." In literary Tibetan this participial clause might be placed, like any ordinary adjective, either following the noun to which it was related, or else before it with the participle of this clause inflected in the genitive case. In the Sikkim colloquial the latter alternative seems to be the only admissible practice, the genitive inflection being, however, dispensed with.

The participle is formed by merely affixing the syllable *khen* to the root of the verb ; and, save in a few exceptional instances, we find no difference in expression between the present and the past participle. The context must determine the time to the English speaker ; for the Tibetan sees no necessity to discriminate between a present and a past in mere dependent clauses. Thus we have :—*ts'ong nyi* to sell ; *ts'ong khen*, selling, who sells ; *ts'ong khen*, having sold, who sold.

The participles passive would even be loosely rendered by the very same expressions as the foregoing ; although if precision were required we should probably find the distinction marked by the addition of *zhé* or *kyap* to the verbal root, thus :—*ts'ong zhe' khen* being sold, which is sold ; *ts'ong zhe'khen* having been sold, which was sold, which had been sold. *Kyap* is used only with certain verbs. "Had been sold" might be further discriminated by the insertion of *song*, thus : *ts'ong song zhe' khen* ; but this compound would only be used where particular stress as to time and manner of the transaction was thought to be desirable.



EXAMPLES OF RELATIVE CLAUSES.

a. *Chhō tásong nyo khen om di ngá-lo nang.* Give me the milk which you bought this morning.

β. *Khim lo luk bák yong khen shempa di-yi potso-i hlam ku bák song :* The butcher who brought the sheep to the house stole the boy's boots.

(N. B. *Shempa di-yi* the instrumental case as given in this sentence is grammatically correct ; but commonly, as we have sufficiently shewn, the nom. is always used and thus the *yi* would most likely not be said.)

γ. *Konchhok lo de-pa kye khen di-ts'o ngá nyinpo kyá-nyi :* I want to love those who have faith in God.

δ. *Di p'iru kyang áb khen khyi di sung-khyi málep be' :* The dog who barks all night is a bad watch dog.

(Here we find the definite article placed at the commencement and close of the relative clause, thus neatly marking it off. This is only an expansion of a similar use of the article already noticed in § I )

4. INTERROGATIVE PRONOUNS. These are *ke* or *ká* who, *kan* or *kam* which, what, *kambe* why, *ke* or *ke-kyi* whose, *ke-nái* from whom ? All such have been sufficiently illustrated under § 2 of this chapter. One further Example

*P'idi álü ke-kyi bo :* Whose cat is that ?

*Kam* supplants *Kan* when initial of word following is *b*, *m*, or *p*.

5. INDEFINITE PRONOUNS. We may mention *khe-li* all, *átsichi* some, any, *reshi*, some, *zhüma* others *zhen chi* another, *ts'angma* the whole, *chhábu* part.

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## V.—THE VERB.

We find in the Sikkim Dialect a fairly systematic method of expressing the various phases of the verb. In fact the different tenses are particularised in this dialect with greater accuracy and regularity than are to be found in the book language of Tibet. Some variety in the affixes appended to the verbal roots is met with according to the locality of the speakers. In the Darjiling and Kalimpong districts we find certain strange affixes which disappear as we proceed north of Tamlong. On the Tibetan frontier moreover the verbal inflections assimilate entirely with those peculiar to Tsang. We believe however the southern manner of inflexion to be that proper to the Sikkim dialect and to be generally comprehensible to natives and itinerants in the northern districts. Nevertheless all variations shall be noted below.

1. INFINITIVE.—This is formed by adding *she* or *nyi* to the root of the verb, e.g., *kap-she* or *kap-nyi* to cover. *She* is the usual affix throughout Tsang and equally common in Sikkim. *Nyi* is peculiar to the Darjiling district.

2. FUTURE TENSE.—From the Infinitive the future tense is formed by adding *'in* (really *yin*) for the first person and *be'* or sometimes *du'* (*duk*) for the 2nd and 3rd person. But frequently when the 3rd person future has to be expressed the regular Tibetan future, formed by the addition of *ong* not to the infinitive but to the root, is resorted to.

Examples will make this sufficiently understood :

I shall drink :  $\left\{ \begin{array}{l} Ngá\ t'ung\ she\ 'in. \\ \text{or } Ngá\ t'ung\ nyi\ 'in \end{array} \right.$



He will drink :  $\left\{ \begin{array}{l} Kho\ t'ung\ ong. \\ \text{or } kho\ t'ung\ she\ be'. \end{array} \right.$

*Ong* becomes *yong* in northern Sikkim as in Tibet. Elsewhere always *ong* as in Balti.

The formation of the future from the infinitive, it will be noted, is very natural ; for 'in=am, be'=is. So we have *t'ung she* to drink ; *t'ung she 'in* am to drink = will drink ; *t'ung-she-be'* is to drink = will drink.

3. PRESENT TENSE.—The root with *do 'in* annexed (probably *du' 'in* or *duk yin*) is generally heard when the first person occurs. The root with *chen du'* or *chen be'* for the 2nd and 3rd persons. Thus—

I am eating rice : *Ngá chum-lo sá do 'in*.

He is coming home : *Khu khim-lo ong chen du'*.

You are beating the horse very much  $\left\{ \begin{array}{l} Chhō\ tá\ di\ lo\ nyogi\ tip\ chen\ du'. \end{array} \right.$

But in many districts of Sikkim *do be'* or *to be'* would be employed with the 2nd and 3rd persons ; *to* being used for *do* when euphonically more suitable :—

He is sitting on the ground : *Kho sá-lo dü to be'*.

He runs like a horse : *Kho tá dem chhong do be'*.

The water is freezing : *Chhu di khek gyu do be'*.

The lama is speaking : *Láma di lap to be*.

Sometimes the *be'* is omitted :—

I am sinking into the snow : *Ngá khau-á nangsha nup gyu do*.

The use of the present tense in *do* is, as we shall see, common throughout Sikkim in the interrogative form. (See V. § 9.) Often *be* (or *pe*) alone, added to the root, stands for the simple present ; e. g.

The yak grunts loudly : *Yak di bompo nguk be'*.

You look very clean to-day : *Chhō táring tsang mám tam-pe'*.



4. PERFECT TENSES.—The past definite form generally can be expressed by the root of the verb with *zhe*, *che*, or *jhe* (variously sounded) annexed. The past indefinite requires *song zhe* or *song du'*. Thus—

He wrote a letter: *Kho yige chi p'i zhe*.

To-day the sun has shone: *Táring nyim di'shá zhe*.

He has written a letter: *Kho yige chi p'i song du'*.

Sometimes with *du'* alone:

*Mo zung du'* she seized, did seize.

*Mo* or *mo-i chhak du'*: She broke.

There seems no decided distinction between Active and Passive voices: *chhak song du'* has been broken; but *gyu chung* often indicates the Passive, e.g., *sá gyu chung* has been eaten.

Certain styles are preferred for certain verbs. Thus *shí she* to die, always forms the past tense with *song*.

*shi song*, died; *shi song zhe* has (quite) died, is dead.

*shi song du'* did die (emphatic)

*t'ong che*, saw; *t'ong song zhe* has seen

Other verbs have special past forms:—

*gyu-she*, to go; *song* went

*bák do nyi*, to take, take away; *bák song zhe* has taken.

*bya*—*pyá-she*, to do; *zhe* or *che*: did: *zhe song* has done. And a few others.

5. IMPERATIVE.—The simple root; or else the root with *tang* and, as a politer form, with *nang* or *nyá* added.

Eat this: *andi sá*. Open the door: *gom-di p'i!* Cook food: *to tso tang!* Fasten the dog: *khyi ták tang!*



Please show the way : *Lam di ten-nang*.

Please give me a rupee : *Ngá-lo tiruk chi p'in nang or p'in-tang*.

Look for it : *Ts'ol nyá*.

Please assist him : *Kho-lo rok be' nyá*.

A favourite imperative affix with many persons is *me'*, used in both positive and negative sentences :—

Ask him : *Kho-lo di me'*.

Don't kill the bird : *P'yá di ma se' me'*.

Be quick : *Gyop be' me' !*

6. POTENTIAL MOOD.—The root, or sometimes the infinitive, with *chog* or *ts'uk* annexed. The better form is the latter verb, *chog* or *chok* being provincial.

I can run quickly : *Ngá gyop chong ts'uk*.

He can climb up the tree : *Kho shing di dzek chok*.

The interrogative form is most frequently used and differs from the ordinary interrogatives to be explained hereafter :—

Can you read the book : *Chhö chho di dok ts'uk ká ?*

Can you see the gentleman : *Chhö kusho di t'ong chog-gá ?*

Is he able to use a gun : *Khu mindá chi kyi p'ent'o p'yá she chog-gá ?*

Are you able to fight : *Chho t'abmo kyap chhug-gá ?*

Can the boy sing a song : *Potso di lu kyap ts'uk-ká ?*

Does he know : *Khu she'ká ?*



## THE SUBSTANTIVE VERB.

In the Sikkim district *be'* (really *bad*) is the common word for "is" ; but *be'* is often varied to *me'* and *pe'*. When used interrogatively "is" takes the form *bo* or *mo*.

|                                                 |                                                                                |
|-------------------------------------------------|--------------------------------------------------------------------------------|
| <i>Ngá</i> or <i>ngárang</i> 'in : I am.        | <i>Ngáchá</i> 'in : We are.                                                    |
| <i>Chhö</i> or <i>chhörang</i> 'be' : Thou art. | <i>Chhö be'</i> : You are.                                                     |
| <i>Kho</i> or <i>korang be'</i> : He is.        | <i>Khong be'</i> : $\left. \begin{array}{l} \\ \end{array} \right\}$ They are. |
|                                                 | <i>Khong-ts'o be'</i> : $\left. \begin{array}{l} \\ \end{array} \right\}$      |

I am very wet : *Ngá nyogi bong-bo' in*.

I am sorry : *Ngá-lo sem duko be'* ("there is sorrow to me.")

You are a bad girl : *Chhö pum málep be'*.

The book is easy to read : *Di chho di dok-nyi jam-tong be'*.

You are a clean boy : *Chhö potso tsang-mo be'*.

You are a filthy girl : *Chhö pum tsok be'*.

He is an idle man : *Khö mi shé-lo be'*.

The woman is pretty and dirty : *Di pum di dzebo tárung málebo be*.

The other form of *be'* namely *me'* might be heard in the above. We find occasionally *du'* substituted for *be'* by the more Tibetanized folk.

That girl is my wife : *Audi pum di nge mobi du'*.

That pretty girl is to be my wife : *Pum dzebo audi nge mobi chung she du'*

She is unmarried : *Mo menshar du'*.



The interrogative form of the verb "to be" runs thus :—

*Ngá yō' tá* : am I ? *Chhō bo* : are you ? *Kho bo* : is he ?

A common alternative form of *bo* is *mo* :

Where are you ? *Chhō ká-khá mo* ?

Who is that lama behind the house : *Audi lámá khim di se-lo di ká mo* ?

Are you young : *Chhō shempa bo* ?

Is the horse cold : *Tá di khyábo mo* ?

Where is the man who came } *Nái khásong ong khen mi*  
here yesterday } *di ká-khá be' ?* or *ká-khá bo* ?

Who is out there : *P'á-ki p'ila ká mo* ?

8. THE POSSESSIVE VERB "TO HAVE."—As in Russian, Hindustani, and many other languages the possessive verb is rendered by the circumlocution "There is near——" or "to——there is." Thus : I have three children" becomes "to me three children are" "*Ngá-lo pugu sum be.*" Again : "you have a warm dry coat" is best turned "near you a warm dry coat is" "*Chhō zá ko-lák tum-po kambo du.*" Interrogatively : "Have you three children" *Chhō-lo pugu sum bo* ? "Have you any boots to sell : " *Chhō zá di tsong-khen hlam kan di bo* ? Here note how the double article *di—di* is used to bind the participle *ts'ong-khen* to its proper antecedent.

Where *have* is a simple auxiliary joined to another verb, it is usually represented by *du*'.



9—GENERAL INTERROGATIVES.

$\alpha$ —The primary mode of expressing these is by the addition of the particle *bo* or *mo* to the proper tense of the verb required, thus

Did you go to the bazaar *Chhō khásang he'-lo song bo?*  
yesterday :

Will you sell me that sheep : *Chhō nga-lo luk p'idi ts'ong*  
*she mo?*

When the present is used interrogatively, that form of the tense is chosen which takes *dō* or *tō* (ante § 4) :

Are you drinking beer : *Chhō chhang t'ung dō bo?*

Are you fetching the bellows : *Chhō bipa bák nang dō bo?*

$\beta$ —By custom the interrogative particle is abridged into *o* with certain verbs ending in *k* (really *g*) :

Did you break the dish : *Chhō derma di chhák-o?*

Where have you put the oranges : *Chhō ts'á-lumpa te kána*  
*zhak-o?*

Have you read it : *Chhō di-lo dok-o?*

$\gamma$ —Except when it is itself the verb substantive, the interrogative particle can be omitted if an interrogative pronoun occurs :—

Why are you doing that : *Chhō audi kam be p'yá chen du?*

What are you throwing away : *Chhō chhá-la kan ko*  
*tang dō?*

Who teaches you at school : *Chhō lap-tá-lo ke-kī hlap tō?*



However the particle is as frequently heard with such pronouns in many common phrases :—

Who is living in the white house : *Khim káp na ke dü to mo.*

From where are you driving *Chhö audi dzo di-ts'o kánále* those dzo (cross-breed yak) : *dá to bo ?*

δ.—Sometimes the interrogative perfect requires a further affix sounded *nyá* as well as *bo* :

Have you come from Darjiling : *Chhö Dorling-le ong bo-nyá ?*

Did he get a dog for me : *Kho nge ton-le khyi chi t'op bo-nyá ?*

Also, when the concluding affix of the perfect is *zhe* or *che*, a particle *ná* is substituted for *bo* :

Has the lama sold my horse : *Lámá di nge tá di ts'ong zhe-ná ?*

Did you see it there : *Pina di-lo t'ong che-ná ?*

ε.—With a Potential auxiliary the interrogative seems always to follow the ordinary Tibetan style :

Can you read : *Chhö yi-ge dok chog-gá*

Can you come with me : *Chhö nge nyambu ong ts'ug-gá*

We have also heard the Tibetan form in other expressions, such as "do you like" : *go-pe-ka* or *ga-ei-ka ?*



10—NEGATIVES.

The negative verb is expressed by the particle *ma* with the perfect or imperative and by *mi* with the present or future tenses :

Don't talk nonsense : *Chhöl-khá ma lap !*

He did not give me one rupee : *Kho ngá-lo tiruk chi' p'in ma che.*

The girl will not come with me : *Pum di nge nyambu ong nyi min (or m'ong nyi'in)*

He will not bite : *Kho so tap mi ong. <sup>hu-in</sup>*

He is not reading your book : *Kho chhō-kyi chho di dok chen min du'.*

He is not eating now : *Tá-to sá do min.*

It will be observed from the above examples that the negative is either compounded with the auxiliary member of any verb or placed immediately preceding the last syllable of the verb. With the past tense the latter course is always pursued : e.g., *Kho shi ma song* : He has not died. With the infinitive form of the verb we find the negative placed last : e.g.,

The idle man has nothing to eat : *Mi shélo di sá nyi mi.*

11. PARTICIPLES.—The syllable *khen* added to the verbal root forms the participle. This important branch of the verb is fully illustrated under § iv, 3.

12. GERUNDS.—These are formed by the addition of certain brief particles to the verb of the gerundial clause. These particles are *te* (often vulgarly *ti*), *ne*, *jang*, and *par* or *war*.



*a.*—The first two are commonly employed to express clauses such as in English are introduced by the words “when,” “as,” “having.” Examples will best illustrate our meaning :—

Having eaten his food, he desired the remainder :  
*Ri-kyi to di sá song-te hlak-ma dö zhe du’.*

(*N. B.*—*Ri-kyi* is here used for *khoi* because the possessor is also the acting subject of the sentence § iv, 1, *b.*)

When you have done, come to me : *Chhö-kyi zhe song-ne  
ngá-lo shok.*

(*Chhö-kyi* is the agentive case which should always be used with transitive verbs instead of the nom. case ; but colloquially the rule is only in a few such instances as the present one commonly observed. *Zhe song* is the past tense of *p’yá she* to do).

Go and fetch it (i.e., “going, fetch it”) : *Gyu-ti di-lo bák  
shok.*

(This form is exactly parallel to the Hindustani *jákar usko le-ao*).

Since then he has been sick and has left his employment :  
*Te óná-le khu ná-ti yok tang-bo-be’*

*b.*—*Tang* joined to the infinitive best interprets short dependent clauses :—

On my firing the gun, three men fell : *Ngá mindá kyap-pa  
tang, mi sum hlum song zhe.*



(*Kyap-pa* is the Tibetan form of the infinitive which in our dialect should be *kyap-she*; yet this is the form we generally hear with *tang*, which, be it noted, invariably requires the infinitive when used as a gerundial particle).

*Ké-Ruf, Lai-mu*

Hearing you call, I came: *Chhō ké kyap-ne ngá nyen-pa tang ong zhe*. (Lit: "you calling, I on hearing came.")

Looking down the kud, I saw the man lying: *Kad di teng-lo mik tá-ne ngá di nye-khen mi di t'ong zhe*.

c.—We find *par* or *war* joined to the repeated root to express concurrent clauses introduced in English by the word "while."

While I am sleeping, don't make a noise: *Ngá nye nye par ur ma kyap*.

While I am going to the market, you must dig up the artichokes: *Ngá he' la gyū gyū war chhōrang do-wa ko go*.

While I am gone, watch: *Ngá song song par kug tang!*

This section may be concluded by the enumeration of certain of the more commonly occurring verbs:—

|                                   |                                             |
|-----------------------------------|---------------------------------------------|
| <i>g</i> <i>P'in-she</i> to give  | <i>Se</i> <i>Tong-she</i> to see            |
| <i>g</i> <i>ná-nyi</i> to bestow  | <i>sch</i> <i>tip-she</i> to beat           |
| <i>ge</i> <i>gyū-she</i> to go    | <i>w</i> <i>ko-tung she</i> to throw away   |
| <i>ge</i> <i>dul-nyi</i> to walk  | <i>z</i> <i>ten-nyi</i> to show             |
| <i>ch</i> <i>chong-she</i> to run | <i>AR</i> <i>mik tá-nyi</i> to look at      |
| <i>f</i> <i>hlum-she</i> to fall  | <i>A, Tr</i> <i>kön-nyi</i> to wear, put on |
| <i>K</i> <i>ong-nyi</i> to come   | <i>stela</i> <i>zhak-she</i> to place, put  |
|                                   | <i>Setzen</i>                               |



|          |                                                 |                                    |           |
|----------|-------------------------------------------------|------------------------------------|-----------|
| E        | <i>sá-nyi</i> to eat                            | <i>p'yá-nyi</i> to do, make        | M         |
| T        | <i>t'ung-she</i> to drink                       | <i>tsuk-nyi</i> to strike, push    | Schl      |
| L        | <i>hlap-ngo-she</i> to learn                    | <i>ts'uk-she</i> to be able        | Kö        |
|          | <i>kiim ghá nyi</i> to choke                    | <i>chhog-she</i> to be able        | "         |
| N        | <i>nye-she</i> to lie down                      | <i>t'op-she</i> to obtain          | er        |
| Schl     | <i>nya'-do-nyi</i> to sleep                     | <i>ko-nyi</i> to dig               | gr        |
| S, B     | <i>dö or dü nyi</i> to sit, or remain           | <i>kyap-she</i> to throw           | W         |
|          |                                                 | <i>ts'ol-she</i> to seek           | S         |
| K        | <i>nyo-nyi</i> (or <i>nyu-tita she</i> ) to buy | <i>ngoshi-she</i> to know          | W         |
| V        | <i>ts'ong-she</i> to sell                       | <i>kyamba gyushe</i> to walk       | ge        |
| W        | <i>khyu-she</i> to wash, bathe                  | <i>gü-she</i> to stay, wait        | W, bleib  |
| L        | <i>yige-dok-she</i> to read                     | <i>shi-nyi</i> to die              | ste       |
| Schl     | <i>p'i-she</i> to write                         | <i>lap-she</i> to speak            | spi.      |
| Öff      | <i>pi-she</i> to open                           | <i>ser-she</i> to tell, to name    | S, neu,   |
| Schl, be | <i>tsum-she</i> to shut                         | <i>gau-deb-she</i> to laugh        | lach      |
|          | <i>dzung-she</i> to consider                    | <i>gyo do shor-she</i> to laugh    | "         |
|          | <i>dzung-she</i> to hold                        | <i>go-she</i> to want              | wollen    |
| Be       | <i>káp-she</i> to cover                         | <i>tabmo kyap-she</i> to fight     | Kam       |
| Hö       | <i>nyen-she</i> to listen, hear                 | <i>ne' kyap-she</i> to become ill  | Krank u   |
| gek.     | <i>khá nyen she</i> to obey                     | <i>tok-nyi</i> to cut              | Schn.     |
| B        | <i>bak ong nyi</i> to bring                     | <i>dzek-she</i> to climb           | erkl.     |
| H        | <i>bák nang nyi</i> to fetch                    | <i>lem-she</i> to crush            | zer-      |
| N        | <i>bák gyu nyi</i> to take away                 | <i>den-she</i> to pull, draw       | Zieh      |
|          |                                                 | <i>sik-she</i> to hoist, shove up. | Aufziehen |



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## VI.—ADVERBS.

1. In the Sikkim colloquial we find no distinction made between the adjective and its corresponding adverb. Thus *jámpo*=both “soft” and “softly;” *sarpa*=“new” and “fresh” “newly;” *jam-tong*=“easily” and “easy.”

However, in addition to the adverbs derived from adjectives, there are in use a number of primitive adverbs, both simple and compound—adverbs of time and place.

A few of these may be noted here.

“Always” is rendered by *átang máche*; “often” by *átang*.

“Never” is expressed by *átang* or *ná-mong*, with a negative before the verb, thus:

*Ngá ná-mong chhá-kha málep mi ts'ong*: I never sell bad things.

The past sense requires *ma nyung* after this verb without any prior word as:

*Chhö ngá-lo lakta chi p'in ma nyung*: You have never given me any present.

Other temporal adverbs are *gyop* soon, *lok-te* again, *mölä* immediately, *har* suddenly, *táto* now, lately, and *se-lo* afterwards. Also those in connection with the measurement of time:—

*Tá-ring* to-day *Tásong* this morning; *táring p'iru* to-night. *Khásang* yesterday; *dang* last night; *nyim-*



*kyang* all day. *Ngaru* : to-morrow (morning) ; *t'orang* to-morrow ; *nang* day-after-to-morrow.

Adverbs of Place :—*Nái* <sup>here</sup> here, *p'áki* <sup>there</sup> yonder, *háki* over there, *t'ekya-lo* straight on, forward *ma-ki* below, at bottom, *yá-ki* up there *khör* round, *khör-khör* around, *pang-kha* outside, *nang-kha* inside, *ts'angma-la* everywhere, *di me'lo* the lower part, *di yen-lo* the upper part. *Oná* here ; *p'iná* there.

2. INTERROGATIVE ADVERBS.—These are *nam* when, *ka-khá* or *ká-na* where, *ká-na* whither, *ká-na-le* whence, *jhi-tar* how, in what way, *ká-dem* how, *ká dzü (mo)* how much, *ká dzü sánte* how long (i.e. time) *tu-tu* how many. They are employed precisely as the interrogative pronouns ; in the sentence generally standing next before the verb. (See § v, 9).

Examples :—

*Dumra nang-sha zigmo tu-tu t'ong bo* : How many porcupines did you see in the garden ?

*Kho nam shi song zhe* : When did he die ?

*Chhö Dorling-lo ká dzü sánte dü she mo* : How long shall you remain in Darjiling ?

*ga-tsh*  
*how many*  
*2 Lib.*



## VII.—POSTPOSITIONS.

These are simple and compound ; the first being merely the case-signs already enumerated. On the former however a few remarks may be made here. *Lo* the dative and accus affix rarely signifies “to” except after verbs meaning “to give.” The locative *na* is of course the proper affix to use in those cases where we should say “at” or “to.” However for “at” the postposition *za*=“near” is sometimes employed, just as *pás* is used in Hindustani. The best form for “from” is *le* (pronounced *lái* in Tsang.) The Tibetan *terminative* case is hardly heard at all in southern Sikkim.

Compound Postpositions are very frequent. Some of the chief are these :—

*nang-shá* or *ná-shá* } in, into.  
*ten-le* for, instead of.  
*teng-kha* or *khá* } on, upon.  
*teng-lo.* down.  
*dem* like, such as.  
*tsá-kha* near

*tönda le* because of, on account of  
*se-lo* behind, after.  
*dün-tu* before.  
*buna* in the middle of  
*khá-wak* under, beneath  
*nyam-bo* with, along with  
*sán-te* up to, unto.  
*tengkha le* from off

On the above let us remark *teng-kha* is sometimes used for “up,” e.g. *Shing di teng-kha dzek*: climb up the tree ; *sánte* when combined with a negative is the method of expressing “until.” The latter usage is worthy of note. Thus : “I shall wait until you return” is rendered *chhö lokti ma ong sán-te ngá gü she'in*. Often we hear this *chhö lok mong sánte ngá gü she'in*. Again : Walk on until you see a bamboo house *chhö*



*nyuk-khim chi ma t'ong sánte long ðul.* Literally of course this would express the reverse of what is really understood, namely "Until you do not see a bamboo house, walk on." When *sánte* has the signification of "as far as" or "to" the negative does not occur.

Properly all the compound postpositions govern the genitive case and ought to be preceded by nouns so inflected; but in practice such a rule is rarely observed, the simple nouns or adjective standing uninflected and followed by the governing postposition. *e.g.*,

*Khim nang-shá gyu :* Go in the house.

*Ngá tiruk nyi p'in she 'in khi di tōnda le :* I will give two rupees for the dog.

But we have heard :—

*Táring mi chi ta-i tengkha le hlum jhe :* A man has fallen from his horse today.

*Nge tsákha ma ong :* Don't come near me.





# VIII.—CONJUNCTIONS.

Rarely used ; the gerundial affixes usually supplying their place when coupling clauses or sentences together. Thus “Go and tell him” becomes “going, tell him” *gyu-ti kho-lo ser* just as in Hindustani we should say *Jákar usiko bolo !* “Come and look :” *Ong-ti tá !*

A copulative conjunction for coupling nouns is however, in use : *Tárung* = and, e.g., *khyi tárung álii* dog and cat. When no stress is laid on the conjunction it is readily omitted : *ngá lo már gongdo chá bák shok* Bring me butter, eggs, and tea. *Tárung* means really “still more” “yet.”

The conjunction “if” is rendered by *ne* or *nu* placed after the verb, as in the following sentences :

*Nyim kyang yige dok nu, chhō-kyi mik suk kyap ong :* If you read all day, your eyes will ache (feel pain).

*Pidi sà ne, chhō shi she be :* You will die if you eat that.

*Chhō lem min nu, ngá tip she 'in :* If you are not good, I shall beat (you).

*Chhō audem gyop sá takye nu, kyöm ghá ong :* If you continue eating so fast, you will choke.

Sometimes the regular Tibetan form *na* is employed instead of the corrupted form *nu*. Moreover every Daijong man would, when writing, put *na* not *nu*.



“Although” is expressed by *rung* placed similarly to *nu*. Thus:—

*Chhō né kyī kvap rung, sá go be'*: Though you are ill, you must eat.

*Khu nyim ts'án kyang sá rung, ná-mo gyak-shá mi ong*: Although he ate all day and night, he would never become fat.

(Note here the absence of “and” between *nyim* and *ts'án*; also use of *ná-mo* with negative for “never.”)

When *rung* occurs with the verb “to be,” the intensive form of that verb is generally resorted to namely the Tibetan *mod-pa* “to be indeed,” sounded *mö-pa*:

*Ri-kyi ro di dur buna mö.pa rung, chhō lok-te lang nyi 'in*: Though your body is indeed in the grave you shall rise again.

The conjunction “or” is rarely translated, the alternatives being arranged consecutively so as to imply the intended contrast. Thus:

Is your father alive or dead: *Chhō ápo dö yō bo shu bo?*

Will you eat rice or potatoes: *Chum kyiu chhō kan sá-she-bo?* (lit: “rice, potato, which will you eat.”)

But in such a sentence as “Bring either beef or mutton,” the conjunction must be introduced, and is therefore thus expressed: *bá-shá in-na-yang luk-shá bák shok*.



## IX.—FORMATIVES.

That which is treated of in Grammars under the head of "Derivation" may be very briefly disposed of here.

1.—Certain adjectives are formed or derived from nouns by the addition of the syllable *chen* to the noun, e.g., *rin* price, *rin-chen* expensive; *ts'erma* thorn, *ts'erma-chen* thorny, prickly, *khyo* anger, *khyo-chen* angry; *khyá* blood, *khyá-chen* bloody. In fact most of our adjectives ending in "y" or "ous" are formed in Dénjong Ké thus from substantives.

The negative formative corresponding to *chen* is *me'* "without"

2.—The affix *chhok* added to a verbal root goes to form those adjectives which signify capability of suffering anything, or fitness for being made use of. *Sá-nyi* to eat, *sá-chhok* eatable; *t'ong she* to see, *t'ong chhok* visible, capable of being seen, *chhák-she* to break, *chhák-chhok* breakable, &c. The negative form takes *mi*, as *t'ong mi chhok* invisible.

3.—A third formative is *khen* signifying chiefly the doer of any action, much akin to the Hindustani *wala*; as *pyá-khen* doer, maker, *dok-khen* reader, *bák-khen* carrier. Like *wala* added also to substantives; as *toi* a load, *toi-khen* bearer of a load, *hlam-khen* bootmaker, *tá-khen* a groom, sa'is.



## NUMERALS.

|           |           |                  |                 |
|-----------|-----------|------------------|-----------------|
| Chi       | one       | Khe-chik         | twenty          |
| Nyi       | two       | Sum-chu<br>tamba | thirty          |
| Sum       | three     | So-chi           | thirty-one      |
| Zhi       | four      | So-nyi, &c.      | thirty-two, &c. |
| Ngá       | five      | Zhib-chu         | forty           |
| Tuk       | six       | tamba :          |                 |
| Dűin      | seven     | Zhe-chi, &c.     | forty-one, &c.  |
| Gye       | eight     | Ngábchu          | fifty           |
| Gu        | nine      | Khe-sum          | sixty           |
| Chu-tamba | ten       | or Tukchu        |                 |
| Chu-chi   | eleven    | Re-chi           | sixty-one       |
| Chu-nyi   | twelve    | Re-nyi, &c.      | sixty-two, &c.  |
| Chu-sum   | thirteen  | Dűnchu           | seventy         |
| Chub-zhi  | fourteen  | Don-chi          | seventy-one     |
| Chengá    | fifteen   | Gye'-chu         | eighty          |
| Chu-tuk   | sixteen   | Gu-chu           | ninety          |
| Chubdűin  | seventeen | Go-chi           | ninety-one      |
| Chegye    | eighteen  | Gyá              | one hundred     |
| Chu-gu    | nineteen  | Tong-ta          | thousand        |

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DAYS OF THE WEEK.

|             |           |
|-------------|-----------|
| Sá-nyim :   | Sunday    |
| Sá-dou :    | Monday    |
| Sá-mikmár   | Tuesday   |
| Sá-hlák-bo  | Wednesday |
| Sá-p'urbo : | Thursday  |
| Sá-pásang : | Friday    |
| Sá-p'embo : | Saturday  |

|                                |                         |
|--------------------------------|-------------------------|
| <i>Nái sá-pembo shok :</i>     | Come here on Saturday.  |
| <i>Chhō-lo ka dzü som-bo :</i> | How old are you ?       |
| <i>Ngá-lo khe chik 'in :</i>   | I am twenty years' old. |

|                                                                                          |                                                                                          |
|------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| <i>Gantak-lo mákmi páo tong-<br/>rok chi da gyá da ngá-tuk<br/>Dorling-le lep song :</i> | Eleven hundred and fifty six<br>brave soldiers have arrived at<br>Gantak from Darjiling. |
|------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|



## COLLOQUIAL SENTENCES.

NOTE.—These sentences are nearly all in the Sikkim colloquial or Dén-jong Ké. Accordingly when Tibetans from beyond the Jé-lep, Dongkya, Kangla, and other passes, are communicated with, the following rules may be observed: For *be* (is, are) use *du'* or *yin*; for *bo* or *mo* say *du-ká* or *yötam* or *yin ná*. *Bák song* and *bák sho'* should be avoided, and *khyer song* "take away" and *khyer sho'* "bring" should be substituted. The future tense may be rendered by means of *yong* or *gyu du'* added to the verbal root: *ten yong* "will shew," *dzeḱ gyu du'* "will climb." *Song* for the past tense is very universal, but *chung* or *jhung* is the commoner affix in Central Tibet, e. g. *Ná-la di nang jhung du'*: "The rent has been paid;" but in Sikkim colloquial: *Ná-la di p'in song zhe*.

ztb:  
Khyer-  
wa  
tragen  
(carry)







BRIEF ORDERS.

|                                 |                                          |
|---------------------------------|------------------------------------------|
| <i>Kom her</i><br>  Come here : | <i>Nái shok !</i> <i>hier (Richtang)</i> |
| Come back                       | <i>Lokte shok !</i>                      |
| Don't come now :                | <i>Táto ma ong !</i>                     |
| Come with me                    | <i>Nge nyambu shok !</i>                 |
| Come near me                    | <i>Nge tsar-ka (or zá) shok !</i>        |
| Come to-morrow                  | <i>T'orang-ra shok !</i>                 |
| Speak slowly                    | <i>Kulyu lap !</i>                       |
| Go awaay                        | <i>Long song !</i>                       |
| Go at once                      | <i>Hlem song !</i>                       |
| Go to the market :              | <i>He' na gyu !</i>                      |
| Go and fetch (some) water :     | <i>Song-ne chhu (atsichi) bák shok !</i> |
| Go outside :                    | <i>Pang-kha song !</i>                   |
| Go and tell him what I say :    | <i>Gyu-ne nga ser-khen di lap !</i>      |
| Go home again :                 | <i>Khim-na lok song !</i>                |
| Go in front :                   | <i>Hen-le gyu !</i>                      |
| Go behind :                     | <i>Gyap-le gyu !</i>                     |
| Go behind him :                 | <i>Kho gyap-le song me. ?</i>            |
| Go further :                    | <i>P'ar-tsam gyu !</i>                   |
| Go gently :                     | <i>Kále gyu !</i>                        |
| Bring me some tea :             | <i>Cha ngá-lo bák shok !</i>             |
| Bring more water :              | <i>Chhu hláko bák shok !</i>             |
| Fetch the horse here :          | <i>Tà di nái t'i shok !</i>              |



- | Take away those things : *Chha-ka di-tak bák song !*
- | Take the coat and dry it : *Di kolak di bák song dī  
kambá shok !*
- | Throw it away : *Di t'u ko tang !*
- | Search for it : *Ts'ol nyá !*
- | Send word (Give notice) *Lon ser !*
- | Send him here : *Kho-lo náí tong.*
- | Make haste : *Gyop be' me' !*
- | Take care : *U'ip !*
- | Be steady (or careful) : *Riko gyim*
- | Sit down now : *Tá-to dü !*
- | Remain here : *Oná dö nyá !* *liur*
- | Wait a little : *Gü átsichi* *dö'-she*
- | Say that again : *Lok-te lap* *blei ben*
- | Don't tell a lie : *Há ma kyap !*
- | Open the door : *Gom di p'i.*
- | Put my box on the ground : *Ngé dom di sá lo zhok.*
- | Lift up this box : *Gum di yáte t'o*
- | Take this letter to the post office : *Yige di yi-khim na bák  
song.*
- | Light the fire : *Mi di par !*
- | Don't forget : *Manje'*
- | Don't bother me : *Ngá-lo duk ma p'i*
- | That's enough : *Audi dik-é !*
- | That will do to-day : *Táring audi dik shé be'*
- | Now it is time to go : *Táto gyu renpo tsü 'in.*
- | Never mind (*kuchch parwa Nang tá mi  
né*) :



(Now you may go : *Táto chhō gyū ts'u pē*  
 (Don't come late in the *Ngáru p'ip-na ma ong*  
 morning :  
 Wake me early in this *T'orang tole ké tong nyá.*  
 morning.

# USEFUL QUESTIONS AND ANSWERS.

|                            |                                     |
|----------------------------|-------------------------------------|
| Can you speak Hindu-       | <i>Chhō Hindu-i ké lap</i>          |
| stani :                    | <i>ts'ug-gá ?</i>                   |
| Yes ; a little, a little : | <i>Lás ; átsichi, átsichi</i>       |
| Can you speak English :    | <i>Chhō Ingréji ké lap</i>          |
|                            | <i>ts'ug-gá ?</i>                   |
| No ; not at all :          | <i>Mem-bé ; kan de mi</i>           |
| Who is this boy :          | <i>Potso audi ká mo ?</i>           |
| He is my younger brother : | <i>Kho nge pün-gya be'.</i>         |
| What are you doing :       | <i>Chhō kam p'yá do mo ?</i>        |
| Why are you doing like     | <i>Chhō audi dem kambe</i>          |
| that :                     | <i>p'yá do ?</i>                    |
| Why are you asking :       | <i>Chhō kambe t'e do</i>            |
| I want to know :           | <i>Ngá she' go</i>                  |
| When did you see him :     | <i>Chhō kho-lo nam t'ong bo ?</i>   |
| Where did you see it :     | <i>Chhō di-lo kána t'ong bo ?</i>   |
| Behind the temple :        | <i>Gumpe gyáp-na</i>                |
| Did you see a silver fox : | <i>Chhō ām chi t'ong-che-na ?</i>   |
| Look ! do you see that     | <i>Tá ! p'idi shing-lo t'ong be</i> |
| tree :                     | <i>bo ?</i>                         |
| Why ? where ?              | <i>Kam p'yá te ! Ká-kha ?</i>       |



- Is he dead : *Kho shi song zhe bo ?*
- Where have you been : *Chhō ká-khá song zhe ?*
- From where have you come : *Chhō káná-le ong bo nyá ?*
- What do you say : *Chhō kan lapto ?*
- What do you want : *Chhō kam go she bo ?*
- I do not understand you : *Ngá chhō-ke di há-ma-ko.*
- Have you any rice : *Chhō-lo chum yō'-ga* *Fragepart.*
- No ; I have none : *Men ; ngá-lo tsal-le mi*
- I have nothing to give you : *Ngá-i chhō-lo p'in-she kan de mi*
- What is your name : *Chhō ming kam bo ?*
- Where do you live : *Chhō ká-khá dü to bo ?*
- Down this hill in the Bhutia village : *Ri ma-lo ; Do-tsuk na*
- Who lives in that house : *Khim p'idi na ke dü to mo ?*
- Where are you going : *Chhō káná gyū do bo ?*
- When did you come to Darjeeling : *Chhō Dorling-lo nam ong bó ?*
- I arrived here last year : *Ngá nái lo p'ámu hlep che*
- Where have you put my boots : *Chhō nge hlam ka-khá zhá-ko ?*
- Where have I put my keys : *Ngá ri-kyi dimi kána zhá-ko ?*
- Who are you ? What name : *Chhō ká mo ? ming kam bo ?*
- Why have you come here : *Chhō nái kambe ong mo ?*
- I have come to see you : *Ngá chhō tá ong che.*



ON A JOURNEY.

- Make everything ready for starting : *Chhá-kha kheli t'áltik p'yá*  
*si nge alle bereit*
- Pack up the tent : *Kūr gyuk tok.*
- Roll up the rugs : *Chhá-li di gyil p'yá*
- Fasten that bundle more securely than that : *Di t'um-po di te-le tang dam*
- You carry the tent-poles : *Chhō gur-shing bak song?*
- That is your load : *Audi chhō-kyi toi di du'*
- Your load is not heavy : *Chhō kyī toi di jimpu mem be'*
- Now we must set off : *Tá-to gyu go-pe'*
- It is time to go : *Gyu-nyi tū cho be'.*
- Go in front : I will walk behind you : *P'ina song ; ngárang chhō kyī sole gyu she 'in*
- Lift up that box : *Di dom di yá t'o*
- Turn the horse round : *Tà di khor kyap*
- Walk quickly : *Gyop gyu kyamba*
- Hold the bridge firmly : *Sampa di tangpo chhin*
- You go over the bridge first : *Chhō sampe tengle henle gyu*
- Are you tired : *Chhō t'ang-chhe-po nyá ?*
- We have not travelled far : *Ngácha t'a ringkyam ma song*
- I am tired : *Ngá t'ang-chhe-po yin*
- You can climb as quickly as a horse : *Chhō tà chi dem gyop dze k ts'uk be'*



Carry that slowly up the *Di chhá-kha di gang teng-*  
hill: *kha kalyu bák song*

| Tell him to come here *Kho-lo gyoba náí shok lap*  
quickly: *raish*

Can you see the top of the *Di-ne láptse di mik tá ts'u'-*  
pass from here: *ga?*

| The path is dangerous; *Lamkhá di nyenchen be';*  
don't fall: *chhö ma rī*

| I am slipping; seize my *Ngá dre'tak shor do'in;*  
hands: *nge lāk-ko zim tong*

I have let fall my staff; *Ri-ki yuk-shing lhum chuk;*  
hand it to me please: *di ling tong zhu*

*gugu*  
*pe-pa* | That leech is sucking your *Audi pü-po di chhö-kyi khya*  
blood: *jip chen du' leech*

| Sit down: *Sá dü!*

Go into that house and *Khim p'idi nang-sha gyute*  
[buy some food: *to á-tsi-chi nyoba sho'*

Do you see many leeches *Chhö pü-po nyok tsá audi*  
on this grass: *tengkha t'ong-che-na? p. 478*

I am lame: *Ngá kang kyo be'*

Do you see any leeches on *Chhö pü-po átsichi nge lé-*  
my leg: *dum tengkha t'ong-ga?*

| How far can you walk: *Chhö t'a ring-t'ung ká dzu*  
*kyamba gyu ts'u-pe?*

| Now it is time to halt: *Tá-to ngál-so renpo tsü' be..*

*Zeit*



ASKING THE WAY.

- Whose house is this : *Khim audi ke bo ?*
- What is the name of the village : *Yults'o kyi ming ká mo ?  
dron-ge*
- Is that a temple on the hill : *P'idi gompa gang tengkha  
di bo ?*
- Show me the way to Nga-tong : *Ngá-tong-ki lam di ngá-lo  
ten nang*
- I don't understand you : *Ngá chhö ke' di háma'ko*
- Say that again : *Lok-te lap*
- Speak slowly : *Kulyu lap*
- Where is the bridge : *Sampa ka-khá mo ?*
- To where does that road go : *P'idi lam di ká lo ?*
- Is the path difficult : *Lam-khá di khákpo mo ?*
- It is an easy path to Namgà : *Namgá na lam di jam-tong  
du'*
- How far is it from here to Tumlong ? *Nai-le Tumlong sán-te t'á  
ring t'ung ká dzo mo ?*
- How far is it from Darjiling to Sargong ? *Dorling-le Sargong-lo t'á  
ring t'ung ká dzo mo ?*
- Is it a long way to a Làchhung : *Làchhung sánte lam ring-  
kyam bo ?*
- Which is the way : *Di lam di ká mo ?*
- The village is near that monastery : *Chhoide p'idi tsa-né tong-  
gu di dü*



Do you know the way to *Chhö-kyi gyu-she lam di*  
go? *she-sa?*

The path goes round the *Lamkhà di gang kor kor*  
hill: *ran chen du'.*

By which way shall I re- *Lam kan-le lok-she bo?*  
turn back:

I am going to the Je-lep *Ngárang Je-lep lá lo gyu-*  
pass: *do 'in*

It is a district full of *Yul rong-yul be'*  
ravines:

Where are you coming *Chhö ká-le ong do mo?*  
from:

Where are you going: *Chhö ka-khà na gyu do 'in*

That is all deep snow: *Pidi khau-á ting-ring-po*  
*kheli be'.*

## THE WEATHER.

The night is very dark: *Piru di nyogi noksu be'*

Rain is going to fall: *Chhábo báb she 'in*

The rain will not cease *Chhábo di táring chhé mĩ*  
to-day: *ong*

I see the mist rising: *Ngá humpo di longpo t'ong*

The ground is wet now: *Sá di tá-to bong-bo du'*

The rain will soon come: *Di chhábo di gyoba ong*  
*she 'in*

Can you run quickly: *Chhö gyoba chong ts'ug-ga*  
(or *chhug-ga*)



The pass is filled with *Lá di khau-kyi kangbo be'*  
snow :

I am sinking in the snow : *Ngárang khau-kyi buna*  
*t'imbo be'*

A man was killed down *Máki kháriü' kī mi chik se*  
there by a snow slip : *bo be.'*

There is too much rain : *Chhábo mám kyap-to ; ngá*  
I cannot go out at *ting-sang gyu mi ts'u-pe.*  
present :

To-day the sun will not *Táring nyim shá she min be.'*  
shine :

When the rain ceases the *Di chhábo di chhé-ne ngára*  
air will grow clear : *salwa ong she du'*

The sun is very hot : *Di nyim di nyogi t'sápo be'*

The sun will cause pain *Di nyim di chhö-kyi go ná-*  
in your head : *sha suk kyap be'*

There is no moon to- *Táring p'iru dou kan de me'*  
night :

The wind is rising : *Lung di lang chen du'*

Put wood on the fire : *Shing mi-na t'suk chhuK (s. Bell*

Shake the cloak well : *Chhá-b-khebma zob-zob kyap*

The wind is very cold : *Lung di nyogi khyàbo be'*

The air will be mild at *Ngá-ra di Narling zá jampa*  
Nar-ling : *ong she 'in*

The ground is very wet : *Sá di mám p'ongpo be'.*



BUYING AND SELLING.

- I want to buy some milk : *Ngá um nyo go be'*  
 These Lepchas sell eggs : *Di Rong-pa di gongdo ts'ong*  
 What will you sell me : *Chhö ngá-lo kan ts'ong she bo ?*
- How much is the price of *Audi gong ká dzu mo ?*  
 this :
- What do you want : *Chhö kan go she bo ?*  
 What have you got : *Chhö-lo kam bo ?*  
 Nothing to-day : *Táring kan de mi'. (or) Táring mipo :*
- I want nothing : *Mingo ("not wanted.")*  
 Do you sell tea, butter, salt : *Chhö chá, mar, ts'á ts'ong bo ?*
- Can you get me any meat : *Chhö ngá-lo shá t'op-tsug-ga ?*  
 You ask too much : *Chhö nyogi gong zhu do' in. (or) zhu chen du.'*
- Your price is very high : *Chhö-kyi rin di kyapo be'.*
- I cannot give that price : *Ngá gong te p'in mi ts'uk.*  
 That man is a rogue : *Mi p'idi kunchhe be'*  
 I will give you 10 rupees for this book : *Ngá chhö-lo tiruk chu-tamba p'in yong audi chho di tōnda lé.*
- I want twenty rupees for it ; that is the exact price : *Ngá di ten-lé tiruk khe-chik go ; audi gong di ts'ampo be'.*

*zhu - she  
 zherlunge  
 inferior*

*asking superior*

*Wager*



- Go away : I dont want the thing : *Long song : ngá-lo chhá-khá di mingo.*
- What have you got in this bag : *Chhö audi bakhu buna kam bo ?*
- Show me some other things : *Ngá-lo chhá-khá zhü-ma di ten tang.*
- I want to buy a knife : *Ngá-lo ki-chhung chi nyo go.*
- This is not a good goat : *Audi ráma di lem mem be.*
- Give me two rupees for it : *Ngá-lo tiruk nyi p'in tang di tenlé.*
- Have you any boots to sell : *Chhö ts'ong-khen hlam du' bo ?*
- Give me another : *Zhen-chi ngá-lo tong.*
- Are you a Wallung man or a Sikkim man : *Chhö Wallung ki mi bo, yá-men-ne Dai-jong ki mi bo ?*
- Come again to-morrow : *Ngá-ru lok-ti shok.*
- I want nothing to-day : *Ngá táring kan de mingo.*
- I have not any money : *Ngá-lo ngü' kan de mi.*
- Have you any dried curd : *Chhö-lo chu atsichi do bo (or yö'gá ?)*
- No ; I have none : *Men ! ngá-lo tsal-le mi.*



# PREPARING AND EATING FOOD.

What have you got for food to-day : *Chhö táring to-na kan t'op che ?*

| Make the water boil : *Chhu kü be' me'*

| Make the fire burn brightly : *Mi di leba par zo'.*

Bring the fish in a basket : *Nyá di tséó ná-sha bák shok.*

Bring the eggs : be careful : *Gongdo di bák shok : Uip !*

| Bring some hot water now : *Tá-to chhu t'um chí bák nang.*

Washing the rampa stalks, put them in the soup-kettle on the fire : *Rampa khyu-ti, mi tengkha ki tsüm-ki säng-na hluk.*

Put tea in the tea-pot : *Chá, chámbing ná-sha kyap.*

I do not want tea to-day : *Ngá táring chá mingo pe.'*

Will you eat tsampa in the tea : *Chhö tsampa chá nyámbu sà she bo ?*

Give me some bread : I don't want pak (sops) : *Ngálo khu atsichi nang : ngá pák mingo pe'.*

I shall dip bread in the meat-gravy. *Ngá khu di shá-ruk ná-sha pák she 'in*

| It is now time to eat dinner : *Táto sum sá ren do.*

Toast this meat at the fire : *Di shà di mī diün-tu sák p'yá.*

Place the dishes on the table : *Pakna so-só di chent'e tengkha zhák.*

These are me at-puffs : *Di-ts'o mokmo be.'*



I shall eat rice this evening: *Ngá táring p'iru chum sá*  
*she in.*

Have you any : *Chhö-lo atsichi bo ?*

Make the dumplings hot : *Shurbu di ts'ábo pe' me'*

I am eating dinner now ; *Ngá tá-to to (or sum) sá do*  
go away : *in ; lok song ?*

She cannot eat rice : *Moi chum sá mi ts'uk be.'*

Shut your eyes ; open your mouth : *Chhö mi-do tsum ; chhö khá*  
*gyang.*

Pour the soup in the bowls : *Tsüm di p'urpa-na hluk.*

Give me the cup which is on the table : *Chen-t'e tengkha karyo' di*  
*ngá-lo nang tang.*

Do you drink tea or beer : *Chhö chhang t'ung do bo,*  
*chá t'ung do bo ?*

I do not like sugar in tea : *Ngá chá-na kára kyap min*  
*go pe.*

Cover the ashes : bank up the fire (lit : "put the fire to bed.") *Mi-dak kap ; mi nyal zhák.*  
*7+6. men - da (me - mdag)*  
*penner)*

Call the servant to light the fire : *Yo-ko di ke' kyap mi par*  
*she lo.*



# HORSES AND GUNS.

|                                        |                                                |
|----------------------------------------|------------------------------------------------|
| Is this a quiet horse :                | <i>Tá audi nyambu bo ?</i>                     |
| Sir, it is :                           | <i>Lhá ; la-so. (or) Kusho, la du'.</i>        |
| Can it run quickly :                   | <i>Di gyop chhong chhog-ga.</i>                |
| How old is the horse :                 | <i>Di tá di-lo ká dzü som bo ?</i>             |
| It is four years' old :                | <i>Di-lo lo zhi 'in.</i>                       |
| Give the horse its food :              | <i>Tá-lo ri-kyi to tong.</i>                   |
| Get bamboo leaves for the horse :      | <i>Nyuk kyi dāmá t'op tá di ten-le.</i>        |
| Make the horse ready :                 | <i>Tá di t'al-tik <sup>bya</sup> pe' me'.</i>  |
| Put on the saddle :                    | <i>Tá-gá di gyap.</i>                          |
| Have you the whip :                    | <i>Chhö-lo buiko di yöp nyá' ?</i>             |
| Have you the whip : (less politely)    | <i>Chhö-lo buiko di do bo ?</i>                |
| Bring me a warm coat :                 | <i>Ngá-lo kolàk t'sápo chi bák shok !</i>      |
| Where is my gun :                      | <i>Nge mindá ka-khá mo ?</i>                   |
| The gun-stock is dirty.                | <i>Gumdá di malebo be'.</i>                    |
| Lengthen the stirrupstrap :            | <i>Yob-t'ák di ring-kyam p'yá.</i>             |
| Now, the other one :                   | <i>Tá-to, zhü-ma-di.</i>                       |
| Bring the powder : Be careful :        | <i>Médze bák shok. Riko gyim !</i>             |
| Can you shoot with a gun :             | <i>Chhö mindá kyap ts'u-ga.</i>                |
| There are tree-leopards in that hill : | <i>P'idi gang di teng-kha sá-juk t'op be'.</i> |



Come behind me ; don't *Nge se-lo shok ; ur ma*  
make a noise : *kyap !*

That is a tiger-cat ; it is *P'idi Zikmar di be' ; mám*  
very fierce. *ngárpo be'.*

### SHOOTING IN THE HILLS.

See ! a leopard : *Tá ! sá chi.*

He went behind that *Tak-kyi gyab-lo song.*  
rock :

Go softly like a snake : *Byü dem jampo gyu !*

Carefully ! Don't cough : *U'ip ! lo-cham ma kyap.*

Stop ! Come back here : *Khok ! náí lóke-te shok.*

I have hit him : *Ngá kho-lo tip ché.*

Give me the other gun : *Mindá zhü-ma tong.*

Take care ! He is coming *Riko gyim ! kho nga chhok*  
at us : *lo ong chen du'.*

Beat the long grass : *Di tsà ring-kyam di tip*  
*tang.*

Take your bamboo stick : *Ri-kyi pà-shing bák song.*

We must climb up this *Gang audi tengkha dzek*  
hill : *go.*

I am going down the *Ngá ghad teng-lo gyuchen*  
kud : *du'.*

Sit down ! Wait till I *Sà dü ! Ngá ma ong sànte*  
come : *gü.*



- When I fire my gun, you *Ngá mindá kyap-pa tang,*  
run quickly towards *chhö ngá-lo gyop chhong*  
me : *song.*
- Wait here and watch : *Nái kug-te dü.*
- Yes, Sir, yes : *Kà-so, kàs.*
- I have seen some musk *Ngá lá-wa t'ong-ché.*  
deer :
- When? Just now : *Nambo? Tá-to, tá-to.*
- Is the ground firm : *Sá di taktà bo?*
- Do you see peacocks in *Mábja di sà-chhà audi t'ong*  
this part : *chen bo?*
- What other birds are *P'ya zhü-ma nài kam bo?*  
here :
- Go out of the way : *Lam-khá long song!*
- Here's my hat: Catch *Audi nge shámo; audi she!*  
it :

### ENGAGING COOLIES.

- I want twelve coolies *Ngá-lo bàk khen chu-nyi go*  
(carriers) : *be'.*
- You will need twenty for *Chhö-lo audem toi mám*  
so much baggage : *tönle khe-chik go she be'.*
- How much will each *Bák-khen re-re-i ká dzü bák*  
coolie carry : *she bo?*
- Thirty seers each coolie : *Bák-khen re-re-lo sir sum-*  
*chu so-so.*
- Dossers and pack-cradles *Tongma khur-shing go she*



will be necessary ; bring *be' ; te-ts'o bák shok.*  
them :

How much will you give *Mi re-re lo nyim di nyim*  
each man per day : *di gong kà dzü nang she*  
*bo ?*

I will give wages and *Ngárang là to p'in she 'in.*  
food :

I will give each man four *Ngá mi-tso lo nyim di*  
annas a day : *nyim di anna zhí re-re p'in*  
*she 'in.*

The custom in Sikkim is *Shrol di Denjong-kyi anna*  
five annas : *ngá du'.*

Your load is light : *Chhö-kyi toi di yang-ke be.*

This is not a heavy box : *Di dom di jhimpu mem*  
*be'.*

Lift up the box : *Di dom di yà t'o.*

Load up that pack- *Khurshing p'idi kal tong !*  
cradle :

Can this old woman carry *Gem audi bák-khen chi dem*  
like a coolie : *bák chog-ga.*

She can carry more than *Mo-kī mi lé hláko bák*  
a man : *ts'uk.*

Where is your tie-rope : *Chhö-kyi go-t'á di kà-khà*  
*mo.*

Start now : make haste : *Tá-to song : gyop p'yà.*

I shall want two mules : *Ngá-lo te nyi go nyi 'in.*

Wait at the bridge until *Ngá ma lep sán-te sampa*  
I arrive : *di za gü.*



Wait at the temple until *Chhö ngá-lo ma t'ong san-te*  
you see me : *gompa di zá gü.*

You are an idle man : *Chhö mi shailo (shé-lo) chí*  
*me'.*

You sleep all day : *Chhö nyim-kyam nye bo é.*

Lift up this packet on her *Tsé-o audi t'u-ti mo-i gyap*  
back : *lo zhak.*

You are always sitting *Chhö átang-máche sá dü*  
down : *chen be'.*

### A NIGHT'S LODGING.

Where is the landlord : *Nā-bo di ká-na du'.*

I am the landlady ; Sir *Ngárang nā-mo yin, ku-*  
Salaam : *sho, chhà' pe.*

I want lodgings this night *Ngá-lo nāts'ang táring*  
please : *piru di go nyà.*

Sir ; you are welcome : *Ku-sho ; chhà pe' zhü nyá.*

Many thanks : *T'u je chhe.*

Where have you come *Chhö ka-na-le hlep che-ná ?*  
from :

I have come from Dar- *Ngá Dorling-le hlep che.*  
jiling :

I am tired : please shew *Ngá t'ang chhe po 'in ; nye-*  
the bed : *sa di ten-nang.*

Is there a bathing-tub : *Chhu tumbe chi mo ;*

The bed is very hard : *Nye-sá (or nyá-t'i) di nyogē*  
*takta be'.*



*Bell: to sweep:*

[ 81 ] *ke - gyap - pa*

The bed is not clean : *Nye-sa khe ma kyap bo be'.*

There is no other : *Zhen átsichi mem be'.*

There are lice—bugs—on it : *Di tengkha ō-chhō—deshi —du'.*

Call my servant to light a fire : *Nge yoko di ke kyap, mi par-she lo.*

Please shut the door : *Gom di tsum nang.*

Shake the coverlet well : *Khebma zob-zob kyap !*

Give me a light : *Ngá-lo chhū-mi p'in tang.*

What is the charge : *Ná-la ka dzü mo ?*



## UP TO THE DONG-KHYA PASS BETWEEN SIKKIM AND TIBET.

[Of all the passes from Sikkim into Tibet this one is the most distant from Darjiling, being 78 miles therefrom in direct line; and is also the loftiest, having an altitude above sea-level of 18,170 feet. Dr. Waddell states that the name Dong-khyá (signifying "frozen wild-yak") was given to the Pass in remembrance of the fact that a herd of wild yak was once frozen to death in crossing it. The route to Dong-khyá La is to make first for the village of La-chhung, which lies on the terraced flats of a wide open valley and consists of about 100 wooden houses built on piles. The La-chhung river, here some 40 feet broad, runs down from a branch valley which opens to the N. W. 5 miles from the village. Ascending this valley, Yumtong, on a flat by the La-chhung and 11,920 feet in altitude, can be reached the next day. Thence the way lies to Momi Samdong (15,362 feet), from which the Pass, 7 miles to the N. E., can be gained in one march.]

La-chhung is a warm *Lá-chhung sá-chha tòm-mo*  
place; much grass is *be'*; *ts'á nyogi nai be'*.  
here:

The place is damp and *Sá-chha di bong-bo p'yá-ti*,  
fever arises: *rong-ts'e chung* (*lit*: "the  
place making damp,  
fever arises.")



We start to-morrow morning ; do not be late : *Ngáru gyu-she'in ; p'ip'u p'yá-ti ma ong* (lit "to-morrow morning shall go ; making late don't come.")

Bring the boxes out of the shed : *Gum di nyuk-khim le bá shok.*

Tell the coolies to lift up the loads : *Bák-khen-lo lap ; toi di yá t'o.* (lit : "say to coolies ; lift up the load.")

That man's load is too light : *P'idi mipo-i toi di nyogi yang-ke be'.*

Never mind ; that will do : *Nang-tá mi ; audi dik-she be'.*

Now we start—quick, quick : *Tá-to gyu ts'u-pe—gyop, gyop !*

We shall quickly escape from the La-chhung demon : *La-chhung tsen di-le gyop doi-she'in*

No matter the demon ; are there any wild animals here : *Tsen-lo mi t'ok ; ri-dák shi' sá-chha di-lo dö to bo ?*

Down here musk-deer and racoons ; up there go-a deer and snow leopards : *Di men-lo lá-wa wok-dong-kha be' ; p'idi yen-lo go-a dhárun sá be'.*

Now we turn up this valley to the left, we shall find much mud and bog : *Tá-to yön-lok-ki lung-pa audi lo kyok-ti, dam-sok dá chhu-pang mám ong-she be'.*

The tree trunks are buried in the thick mud : *Dumpo di damparak tukpo-lo kung song zhe.*



Here the ground is dry ; *Nái sá di kam-sá be' ; audĩ*  
place the baggage on *do lo khur-shing sho'.*  
these stones :

I must stay here for to- *Ngá audi p'iru náĩ dō go ;*  
night ; make a fire : *mi par chik.*

You can get rhododen- *Chhō mi tōnda-la takpa*  
dron-wood and *dháli* *shing dháli chukma t'op*  
twigs for the fire ; they *chok ; te-ts'u gyop ts'ik-*  
will burn quickly : *she be'.*

Bring some more water ; *Dhárung chhu bák shok ;*  
is the fire burning *mi di song-ngá ?*  
up :

It is very cold ; I will give *Nam mám khyábo be' ;*  
you each some tea from *chhō re-re lo chá p'in*  
my pot : *she 'in nge so'-sang-le.*

Please give us the re- *Ngá-lo chaklū di so'sang-le*  
mains in the pot : *p'in tong zhu.*

Why ! Oh, you want to *Kam p'yá-te ! á-la-lá chhō*  
eat the tea-leaves : *chá lo-ma sá go pe'.*

We shall reach Yum-tong *Chhu-ts'ō sum gyap-lo Yum-*  
after three hours : *tong-na lep-she 'in.*

Yum-tong lies on a flat *Chhu tsákhá lep-lep-na*  
near the river ; there *Yum-tong dō to be' ; p'i-na*  
are many flowers and *mám mintok chukhá*  
rhubarb and fir-trees : *dünshing be'*

We can remain in that *P'idi shing-khim-na dō*  
hut ; the village is a *ts'u-pe te-le dong-gu t'ák*  
little distance from it : *t'ung-kyam be'.*

See the steep cliffs above ; *Di yen-lo gang sár tá shik ;*  
there is danger in this *audi khim-na nyen-chen*  
shed : *do 'in*



Slips of earth and rocks will fall and kill us all : *Sá tak rü gyel-ti kheli ngácha se she be'.*

If the rain falls much, slips will come ; there is no rain now : *Chhábo di mám bap-ne, rü ong-she be' ; tá-to chhábo mem be'.*

I will stay in the shed to-night ; I will not stay in the tent : *Ngárang p'iru di shing-khim buna dö she'in ; kur na dö she min.*

You coolies can lie down beneath that rock over there ; then the slips cannot fall on you : *Chhö, bák-khen-ts'u, p'áki tak te-i wákna nye ts'uk ne ; te tön-le rü-ts'u chhö teng khá hlum ma ts'u'pe.*

What is the name of that mountain with the glacier : *Kang chen-ki ri p'idi-i ming di kam bo ?*

Which mountain ? *Ri-ga kan ?*

That one up there to the north ; it has a huge glacier on its side : *Yá-ki p'idi chang-lo ; ngö khá kangchen chhe di be'.*

The name of that is Chango kang : *P'idi ming di Chángo-kang ser be'.*

Many yaks graze at Yumtong in the winter ; in summer they are driven up to Momé Samdong : *Yumtong-lo güinka-na yák mám so do be ; yárka-na Momi Samdong-lo dá she be'.*

I will ride a yak up to Momé this morning : *Ngá tásong Momi tuk yak chi tengkha zhön-ti gyu ong.*

It is time to go now ; see a snow-storm is rising : *Tá-to gyu renpo be' ; tö shik, khá-tsup di lang-chen-du.*



It is never fine up here ; *Di yen-lo nam di t'ang káp*  
it is always snowing and *námo min be' ; kháu*  
raining : *chhá-bo átang-máche bap-*  
*chen-du'.*

What huge boulders in *Rong audi ná-sha p'o-long*  
this valley ; I have never *chhe chhe be' ; p'i-dem chhe*  
seen such big ones : *di-lo ná-mo t'ong ma che.*

Now we must cross the *Tá-to chhu di gál-ti do-rü*  
river, and ascend yon *zár-zár p'idi yá-te gyu go*  
steep slip of stones : *pe'.*

These stones are from *Audi do di ri-ki tsim-le*  
rocks which have fallen *hlum-ki tak-le ong che.*  
from the top of the  
mountain :

It is bleakness itself in *Ká-ru hlep che tong-pa nyi*  
this part we have got *mö' be' ; shing chi mem be',*  
to ; not a tree, not a *mintok chi mem be'.*  
flower :

See ! there are two or *Tö tang ! p'á-ki shukpo*  
three tall juniper trees *shing ring-po nyi sum be'.*  
juniper-trees over there :

Now we are nearing *Tá-to ngácha Momi tsáka*  
Momé : *ong do 'in.*

At Momé is the meeting *Momi-lo tsang-chhu sum ki*  
of three rivers : *do di be'.*

There is a hut here with *Shing-khim chi nai be' tang*  
plenty of grass for *tsá mám tundro tøndá-*  
cattle : *le.*

From here I can see *Di-na-le Dongkhyá Rí*  
Dongkhyá mountain *t'ong ts'u' pe, wönte La*  
but not the Pass : *di t'ong mi ts'uk.*



How long shall you stay at the Pass-top : *Chhō laptse di-lo ká dzü sánte dö she mo ?*

Why ? *Kam p'yá-ti ?*

If you remain long, we shall die from the cold and from Pass-poison : *Nyok tui dö ne, ngáchc tōng-mo kī da lādug-kā shi-she 'in.*

When will you return back : *Chhō nam lok-she mo ?*

Don't bother me ! now start ; you are standing in the middle of the way : *Ngá-lo duk ma p'i ! Tá-to chhō gyuk ; chhō lam buna long dö du'*

Those peaks are very high : *P'idi ri-tsim te mám t'o be'.*

Look up that valley to the west, that mountain is the highest ; it is called To-mo Cha-mo, on the east of Kinchin-jhow : *Nup-ki lung-pa-na yá-ki-lo tö chik ! p'á-ki ri te t'on-sho be' ; p'idi Tomo Chá-mo ser be', Kangchan-gyau-ki shar-ngö-lo.*

We have come now to the last valley at the foot of the Pass : *Tá-to látsa-lo lungpa t'áma-na hlep song zhe.*

See ! a storm is rising ; it grows dark ; the snow is beginning : *Tö tang ! ts'ubma langchen be' ; nam mun-nák gyudo be' ; k'au di go-dzuk to be'.*

How quickly it comes. Listen to the thunder : *Gyop-gyop ong chen be ! Druk-ke'-lo nyen chik.*

And now the rocks are falling ; the mountains are speaking to one another : *Tá-to yang tak-tak di hlum do be' ; ri-ts'u di re-re-lo lap to be'.*



We will creep beneath  
yon boulder; it will  
offer shelter: *Ngácha p'á-ki p'ong-gi*  
*wákna to p'e she 'in; te*  
*chhábyáp p'in ong.*

The storm has ceased; it  
rises quickly and de-  
parts quickly; *Ts'ubma di chhe song du';*  
*di gyop lang-té, gyop nup*  
*be'.*

The snow lies thick here;  
and beyond are great  
ice-blocks: *Kháu náí bompo be'; p'á-*  
*kháru khekrom chhe*  
*chhe be'.*

Now the river is frozen,  
and the water runs un-  
derneath the ice: *Tá-to tsang-chhu di khek*  
*song-ti, khek-ki wákna*  
*chhu di gyun chen be'.*

We can cross the river on  
that snow-bridge. *Tsang-chhu di-lo gál ts'u'pe*  
*khau-sam tengkha*

On the left that glacier is  
very blue; it is beauti-  
ful: *Yön-ngö-lo kangchen p'idi*  
*mám ngömbo be'; dze-*  
*pa be'.*

Can we ascend the Pass;  
the snow is thickest at  
the waist of the Pass;  
afterwards at the top it  
will be thin: *Lá di teng-khá dzek ts'ug-*  
*gá; khau di Lá-kye-pa-lo*  
*bomsho be; se-lo laptse-*  
*na zimbu ong she be'.*

Be careful of holes; they  
are sometimes covered  
with yielding snow: *Biang-ts'u riko gyim; kap*  
*kap-lo khau kampu kī te-*  
*ts'u káb song du'.*

If you see any yellow  
flowers, do not pick  
them, do not smell  
them: *Chhö mintok serp átsichi*  
*t'ong-ne, te-ts'u ma druk,*  
*ma num!*

If you smell them, the  
Pass poison will injure *Chhö-kī mintok num-ti,*  
*ládug chhö-lo mám nō'pa*



you more and make     *kyap-ti chhö kyuk-she-lo*  
you sick :     *p'ya ong.*

It is difficult to breathe     *Tá-to hu hu kyap-she ká-*  
now ; I am gasping, I     *le khákpo be' ; ngá hig-*  
am panting :     *hig kyap-to-be' , ngá hang-*  
                                         *do-be'.*

I cannot speak ; my head-     *Ngá lap mi ts'u'pe ; nge*  
aches badly ; I am with-     *go-na mám zuk be' ; ngá-*  
out strength :     *lo hal me' pe'.*

But no matter ; it will pass     *Kaltē nangta mi ; audi há-*  
away :     *la gyuk she be'.*

Here is the Pass-top ;     *Nái laptse di yō' ; p'áki*  
there I see the máni-     *ngá máni dobong t'ong*  
cairns :     *chok.*

## TEACHING IN SCHOOL.

It is time to begin :     *Go-tsuk renpo be'.*

You have come late to-     *T'áring chhö p'ip-na hlep*  
day :     *che.*

Come in time ; don't come     *Ts'u-na shok ; p'ip'u p'yá-*  
late :     *ti ma ong.*

When did you start from     *Khim-ne nam gyū song bo ?*  
home :

First we will offer prayers     *Tangpo, Konchho-lo mo-*  
to God :     *lam sál-she 'in (or kyap-*  
                                         *she'in.)*

Be silent ; shut your eyes :     *Khá tsum ; chhö mik tsum.*



- Bring my chair : *Nge gyá-t'i bák shok.*
- You look very clean to-day : *T'áring chhō tsang mám tam-pe.*
- Your face and hands are dirty : *Chhō khádong lák-ko tsok be'*
- You ought to wash face and hands every day : *Chhō nyim-atang khádong lakko khyu men ne chhō*  
and your whole body *go-bo ts'angma di dünt' á*  
once a week : *chig-bo.*
- Begin to say your lesson : *Chhō chho-gyuk lap-she ki go tsuk.*
- I have not learnt my lesson : *Ngá chho-gyuk ma hlap-ngo che.*
- Say the Tibetan numbers : *Pö'pe angki di lap*
- Can you read and write : *Chhō yige dok she da pi-she-gá?*
- Go on—take care : *Lap—riko gyim.*
- What do you say : *Chhō kan lap-to?*
- I don't understand you : *Nga chhō kə di há-má-ko.*
- You speak too loudly : *Chhō ke bompo kyap be'*
- Don't make such a noise : *Ur audem ma kyap.*
- You are always laughing : *Chhō átang-máchha gau be'.*
- Does he know; say it again : *Kho she'-ká; lokti lap.*
- Who is this little girl : *Audi pum chhung ká mo?*
- She is my younger sister : *Mo nge num be'*
- Where did you learn to turn round the handspindle : *Chhō ka-khá hlap bo, le-zhu di kor kyap-she?*



- When I learnt to turn round the hand-spindle,  
I was a very little girl :  
Last night I had head-ache :  
I am sorry you are ill :  
I cannot leave my book here :  
I cannot let you go home until you have finished these sums :  
Do you like to learn lessons :  
If you will not learn, I must beat your hands and back :  
Don't trouble me like this :  
Let me see your sum :  
That's enough ; now you may go :  
Who teaches you at school :  
Our head-teacher being sick, has obtained leave :  
Our third master has returned ; he is teaching now.  
When will you return to school :
- Ngá-kī le-zhu kor kyap-she  
hlap-bo gang-lo ngá pum  
chhung chhung'in.  
Dang p'iru ngá go ná zhe.  
Sem duko be', chhö ná-o-le  
Nai nge chho di zhák mi  
ts'u-pe.  
Ngá chhö-lo khim-na gyu mi  
chuk, audi tsi ma ts'ar  
barpo.  
Chhö chho-gyuk hlap-ngo  
go be-ká.  
Hlap-ngo ma ong-ne, ngá-kī  
chhö lak-ko dá gyap tip-  
she go-pe.  
Ngá-lo au-dem duk ma p'i.  
Chhö tsi tá chuk  
Audi dik-ke ; ta-to chhö gyu  
ts'u-pe'.  
Chhö lap-ta-lo ke-kyi hlap-  
to ?  
Ngáchi lopön bomsho di  
ná-ti, gongpo tang zhe.  
Ngáchi lo-pön sumpo di lok  
hleþ zhe ; kho tá-to hlap-  
to be'.  
Chhö lap-ta-na nam lok she  
bo ?*



Read this sentence care- *Lo-gyu audi rik-rik dok.*  
fully :

Spell the letters of these *Audi tsik-ts'u-ki yigé chik-*  
words : *chik lap.*

### TALK ON RELIGION.

Shall we have a chat on *Ngácha chhoi-ki lapchhá*  
Religion : *kyap she bo ?*

We both have faith in *Chhörang, ngárang, nyi-ka*  
God : *Konchho-lo de'pa zin zhe.*

There are not many Gods : *Lha-ts'o mángbo mem be'.*  
You speak of Konchho ; and *Chhö audem lap-to—kon-*  
we will give that name *chho ; ngácha tárung ming*  
to the One True God : *te táb she'in láh ngotok*  
*chikpo-lo.*

You worship Shákya T'ub- *Chhö Shákya-t'up ki kurim*  
pa calling him Buddha ; *kyap-to Sang-gye ser-ti ;*  
I worship the One True *ngárang Konchho ser-ti*  
God calling him Kon- *hlá ngotok chikpo-i kurim*  
chho : *kyap-to-'in.*

There is only one God : *Di Konchho di chikpo khar-*  
*kyang be'.*

There is none besides that *Konchho té man-na min du.'*  
God :

God made everything : *Konchho-kī kheli zo zhe.*

God made the things of *Konchho-kī namkká-i chhá-*  
Heaven and earth : *kha jik-ten-ki chhákhá*  
*zo zhe.*



God is king of the world *Konchho jik-ten-ki gye'po,*  
and Protector and gov- *gompo du'-ti, te-lo gyur.*  
erns it :

God is like a father to us : *Konchho yáp chik dem be'*  
*ngácha tōnda-lé.*

Christians call Him " Our *Ngáchi yáp—p'idem Máshi-*  
Father : " *ka-pa-po ser.*

God pities us when we *Ngácha duk-ngál rakti, Kon-*  
are in trouble : *chho-le nying-je du'.*

We ask ; then he gives *Ngácha-kī shu-wa táb-ti,*  
help : *roram ter she be'.*

Jesus Christ came from *Yé-shu Máshika t'orī-ne*  
Heaven to tell us about *p'ep che Konchho-ki lön*  
God : *bák nang-she tön-lé.*

Jesus Christ came to say *Yé-shu Máshika p'ep song*  
where man are to go *du', audem she' pe tönlé :*  
on dying : *mi-ts'u shi-ne káru gyu-*  
*she be'.*

Jesus Christ became a *Yé-shu Máshika kye-bo chik*  
human being and dwelt *gyur-ti jikten-na zhū do*  
in the world : *be'.*

He came upon the world *Kho jikten tengkha chung*  
to speak tidings from *zhe, Konchho kyi lön ser-*  
God : *nyi.*

Christ told men of another *Jikten zhen chi audi jikten*  
better world than this *di le lem be ; p'i-dem*  
present world : *Máshika-i sung song zhe.*

When we die we shall *Ngácha shi-ne, ts'e sarpo chi*  
enter a new life in *namkhá buna t'op nyi in.*  
Heaven :



- We shall not enter another body in this world : *Audi jikten di tengkha, ngá-cha pumpo zhen bu-na gyu ma ong.*
- We shall not be born again here for another life as one of the six classes of animated beings : *Ngácha ts'e zhen tön le náí kyu-she min, semchen-ki rik tuk le pungpo chik buna.*
- We shall not be born again in the bodies of beasts or birds : *Ngácha cholsong p'yá-i ro-na táng kyu chung she min.*
- Jesus Christ was killed for you. *Ye-shu Máshika se' po be' chhö tōnda-le.*
- He died to make payment for your sins : *Khorang shi song zhe, chhö kyön-ki lu-rin p'in-khen-ki tön-le.*
- All are pure & good in Heaven ; and you may not enter there because you are evil and impure : *Namkhá nangsha khéli dákmó yakpo be' ; chhö-rang ngempo ma dák yō' pe, teru zhuk ma ts'u pe.'*
- But Jesus offered his life a ransom to redeem all sinners. *Onte Ye-shu ri-kyi sok sál jhe, dikchen mi khéli lu-na lu-tsap.*
- Thus He cleanses your soul from impurity ; and God lets you enter Heaven : *Pidem chhörang-gi semnyi kyuk-do-le khyu-ti, Kon-chho-gi chhö namkhá bu-na gyu chuk.*
- I believe in Jesus Christ : *Ngá Ye-shu Máshika-lo yi-chhe do 'in.*
- Alas ! you do not believe : *A-tsa-má ! chhö yi mi chhe-so.*
- Pray to God to shew you *Könchho lo mölam kvap*



the real truth :

*tàng chhō lo empa ngotok  
di ten-nyi.*

Christ is the true thing  
and He died as substi-  
tute for all :

*Màshika di ngá-wo kho  
rang di be'; kho yang mi  
t'am-che ki ts'abpo shi  
song.*

Buddha became a good  
man; but he never ob-  
tained happiness.

*Chomdende mi lem chi chung  
song; kalte ná-mong gá-  
mochen t'op ma che*

You reach happiness when  
your sins have been  
forgiven :

*Chhō-kyi dikpa di sál chung  
ne chhō kī gāmochen đub  
song.*





# THE LORD'S PRAYER IN DENJONG KE

CHO-OI MONLAM.

Námo ngáchi Yáp ! Nyi'rang ting-sang námkhá-i náshá zhū be'. Nyi'kyi ming di dámbu ser go-pe'. Nyi'kyi gye-si gyop p'ep she gong tang ! Námkhá-i náshá nyi'kyi ká-gyur di dub-te ; p'idi dem jikten-na nyen she go-pe'. Nge to-za nyim-re di ngá-lo nyim-tang-nyim p'in-tang. Mi-ts'o-kī dák-lo nö'pa kyal-ne te-ts'o-lo zö'pe ; audi dem dák-ki dikpa sál p'yá sollo ! Ngá-lo dikpai ts'ö zung-khen di ma nang. Onte ngempo-le ngá-lo tol nyá. Gye-si, wangbu, rákchen, kheli nyi'rangchen du.'—Amén.

## MISCELLANEOUS SENTENCES.

- |                                                     |                                                           |
|-----------------------------------------------------|-----------------------------------------------------------|
| Will the Raja grant admission to his presence :     | <i>Gye-po di ku diin-lo gongpa nang she bo ?</i>          |
| My wife is dying :                                  | <i>Nge mobi di shi dap be'.</i>                           |
| What is the name of that peak ?                     | <i>Gang-tse p'idi ki ming ká de'su ?</i>                  |
| What is the use of that flag ?                      | <i>P'idi tárchho di ki kho kan do ko ?</i>                |
| That woman wears a long plait of hair :             | <i>Pum audi kyá hlow-wa chi kün chen du'.</i>             |
| What is the use of putting the shell on your hand : | <i>Lák-koi tengkha t'ung di chhuk-te, p'ento kam bo ?</i> |



Paint worn by Tibetan *Tüi-ja*.  
women on their cheeks :

Shell worn on wrist : *T'ung-khá.*

Long plait of hair worn : *Kyá hlow-wa.*

| Charm round neck : *Sung-bu.*

Hand-spindle : *Le-zhu.*

Dandi bearer (of Darjil- *Dandi bák-khen.*  
ing) :

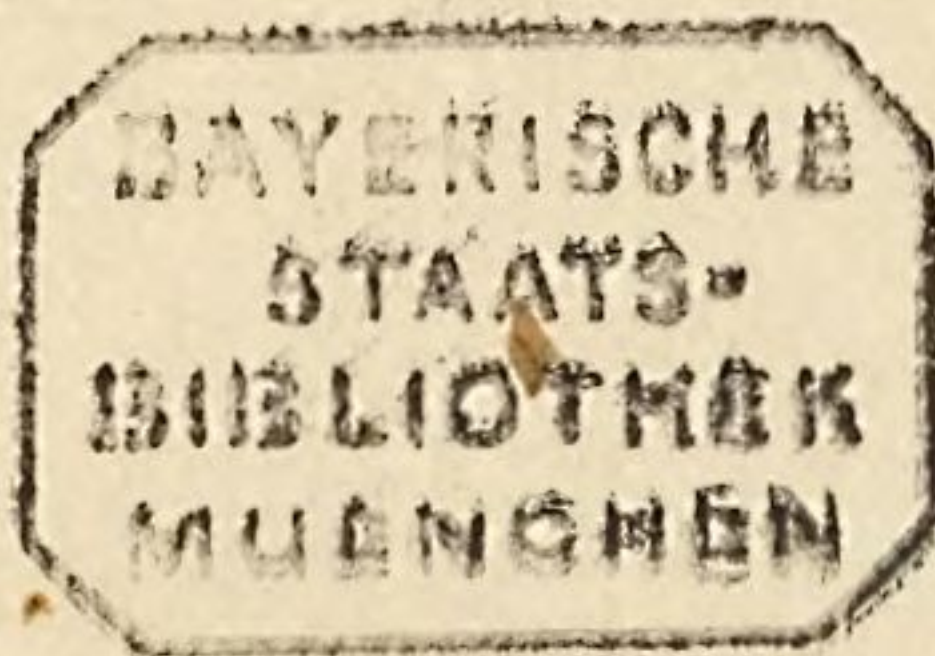
A China-man : *Gyá-nak-pa ; or Gyá-mi.*

Cholera : *Nyá-lok.*

| Revenue Superintendents *Ká-zi (Bká-gzigs).*  
of the twelve districts  
into which Sikkim is  
divided :

| Village head-man : *P'i-pön.*

| The Raja or ex-king of *Gye'-po.*  
Sikkim :









III.

S I K K I M - B H U T I A  
V O C A B U L A R Y .







ENGLISH-SIKKIM VOCABULARY.

|                                           |                                                            |
|-------------------------------------------|------------------------------------------------------------|
| Able to, is <i>ts'u'pe</i>                | Another <i>zhüma ; zhen-chi</i>                            |
| Able, to be <i>ts'uk she, chok she</i>    | Ant <i>gyoma</i>                                           |
| Above (adv.) <i>yá-te, yá-ki</i>          | Any <i>átsichi</i>                                         |
| Above (prep.) <i>yen-na</i>               | Apple <i>debu</i>                                          |
| Accident <i>gálkyen</i>                   | Appointment <i>yok</i>                                     |
| Accompany, will <i>nyambu gyu-she be'</i> | Arm <i>lang-ngá</i>                                        |
| According to <i>dem</i>                   | Arrange for! <i>che' kang kyap!</i>                        |
| Account of, on <i>tön-le</i>              | Arrangement <i>che' kang</i><br>(Hind : <i>bandobast</i> ) |
| Across <i>t'e-lo zhe</i>                  | Arrive, to <i>hlepshe</i>                                  |
| Afraid, he is <i>she' chen be'</i>        | As <i>dem</i>                                              |
| After <i>gyap-le</i>                      | Ask, to <i>dishe</i>                                       |
| Afterwards <i>se-lo</i>                   | Assemble, to (intrans.)<br><i>ts'okshe</i>                 |
| Again <i>yang-char</i>                    | Assist, to <i>ro-be'she</i>                                |
| Ague <i>rongts'e</i>                      | Attack, to <i>zingshe</i>                                  |
| Air <i>nam</i>                            | Avalanche <i>khárü</i>                                     |
| Alive is <i>sombo</i>                     | Avoid, to <i>che'tangshe</i>                               |
| All <i>khe-lé</i>                         | Axe <i>tepo</i>                                            |
| Alone <i>chig-bo</i>                      |                                                            |
| Always <i>atang máchhá (pa)</i>           |                                                            |
| Ancle <i>pulongmo</i>                     | Back, the <i>gyap</i>                                      |
| Angry <i>zhe-dang</i>                     | Back (adv.) <i>lokti</i>                                   |



|                                   |                                 |
|-----------------------------------|---------------------------------|
| Backwards <i>gyap-gyap-lo</i>     | Bell <i>tilbu</i>               |
| Bad <i>malep</i>                  | Belly <i>ku-chhal</i>           |
| Bag <i>gyép, bákhū</i>            | Bend, to <i>kug-kuk tongshe</i> |
| Bake, to <i>byupshe</i>           | Beneath <i>wákna</i>            |
| Bamboo vessel <i>pádiin</i>       | Bent, has been <i>gum kyap</i>  |
| Bank (of river) <i>chhu-dam</i>   | <i>zhe</i>                      |
| Baptize, to <i>ṭui solshe</i>     | Best, the <i>chhok</i>          |
| Bark, to <i>háb kyapshe</i>       | Better <i>lem dhárung</i>       |
| Barley <i>ne</i>                  | Between <i>hrakna</i>           |
| Basket <i>tse-o</i>               | Big <i>boupo</i>                |
| Basket for back <i>gáde-</i>      | Bird <i>p'yá</i>                |
| <i>chikmo ; ts'áktse</i>          | Bird, little <i>p'ichhung</i>   |
| Beast, any <i>tundro</i>          | Bit (horse's) <i>sap-chák</i>   |
| Beat, to <i>tipshe</i>            | Bitter <i>kyur-ru</i>           |
| Bed, to go to <i>nyésá buna</i>   | Black <i>nákpo</i>              |
| <i>gyushe</i>                     | Blanket <i>mesen</i>            |
| Bedstead <i>nyá-ṭi</i>            | Blood <i>khyák</i>              |
| Bedding <i>nyá-chhá</i>           | Blue <i>ngömbo</i>              |
| Beetle <i>burpa</i>               | Body (dead) <i>ro</i>           |
| Before <i>henle</i>               | Body (living) <i>zuk</i>        |
| Beggar <i>pang-go</i>             | Book <i>chho</i>                |
| Begin, to <i>go-dzukshe</i>       | Born to be <i>kyushe</i>        |
| Beginning, the <i>goma</i>        | Bottle <i>shel-bum</i>          |
| Behind <i>se-lo</i>               | Bow <i>dá</i>                   |
| Believe, to <i>sem de'pa be'-</i> | Bowl (or cup) <i>p'orpa</i>     |
| <i>she</i>                        | Box <i>dom, gum</i>             |



|                                            |                                        |
|--------------------------------------------|----------------------------------------|
| Boy <i>potso</i>                           | Cat <i>aliü, shim</i>                  |
| Brandy <i>dön-rák</i>                      | Catch to <i>she'-she</i>               |
| Breathe, to <i>hu kyapshe</i> .            | Cavern <i>tak-p'uk</i>                 |
| Bride a <i>pagma</i>                       | Chain <i>chák-t'á</i>                  |
| Bridle (horse) to <i>sap kyap-she</i>      | Chair <i>gya-t'i</i>                   |
| Bring, to <i>bák nangshe</i>               | Cheap <i>kye-po</i>                    |
| Broth <i>tsüm</i>                          | Cheese <i>chu</i>                      |
| Bucket (bamboo) <i>sem</i>                 | Child <i>pugu</i>                      |
| Buckwheat <i>dráo</i>                      | China <i>gyá-nák</i>                   |
| Buddha <i>Sang-gye</i>                     | Choke, will <i>küm ghá-she be'</i>     |
| Burn, to <i>ts'ikshe, sekshe</i>           | Choose, to <i>damga tangshe</i>        |
| Burnt, has been <i>sek song zhe</i>        | Churn, to <i>chu kyokshe</i>           |
| Bury to <i>báishe</i>                      | Circle round, to <i>kor-kor gyushe</i> |
| Butcher <i>shempa</i>                      | Claw <i>dermo</i>                      |
| Button <i>tokchi</i>                       | Clean <i>tsangm keho,</i>              |
| Buy, to <i>nyu-nyi</i>                     | Clean, to make <i>tsang khyu-she</i>   |
|                                            | Cloth (cotton) <i>re-gá</i>            |
| Cairn (on Pass-top) <i>do-bong, t'oyor</i> | Clothing <i>ko-lak, dum</i>            |
| Call to, to <i>ke kyapshe</i>              | Cloud <i>trin</i>                      |
| Candle <i>ts'ildong, mum-dong</i>          | Coat <i>ko-lak</i>                     |
| Carrot <i>lá-p'u-ser</i>                   | Cold <i>khyá-bo, kyangmo</i>           |
| Cash (money) <i>ngü</i>                    | Cold, is <i>khyáb me'</i>              |
|                                            | Colour <i>ts'ön</i>                    |
|                                            | Comb, a <i>so-mang</i>                 |



|                                                   |                                                  |
|---------------------------------------------------|--------------------------------------------------|
| Come to <i>ongshe</i>                             | Dark, it is <i>nam noksup</i>                    |
| Companion <i>lam-rok</i>                          | <i>be'</i>                                       |
| Conscience <i>pye-chhö</i>                        | Daughter <i>pum</i>                              |
| Consequence of, in <i>tönda-</i><br><i>le</i>     | Day <i>nyim</i>                                  |
| Contract, a <i>chhe'-yik</i>                      | Day, all <i>nyim-kyang</i>                       |
| Cook, a <i>sö-pön</i>                             | Day, every <i>nyim-nyim</i>                      |
| Cook, to <i>toshe</i>                             | Dear (costly) <i>kyápo</i>                       |
| Coolie <i>bák-khen</i>                            | Deep <i>ting ringpo</i>                          |
| Correct <i>ts'ampo</i>                            | Delay, to <i>p'ip'u pyáshe</i>                   |
| Cough, to <i>lunyi</i>                            | Die, to <i>shishe</i>                            |
| Count this ! <i>gyangka tang</i>                  | Difficult <i>khákmo</i>                          |
| Courtyard <i>tangra</i>                           | Dinner <i>sum</i>                                |
| Cow <i>bá-lang</i>                                | Dirty <i>tsok, te-khá</i>                        |
| Crawl, to <i>p'e-p'e-she</i>                      | Dish <i>derma</i>                                |
| Crevasse <i>kang-serkhá</i>                       | Dismiss, to <i>gongp'ok tang-</i><br><i>she</i>  |
| Crops <i>tön-t'ok</i>                             | Divide, to <i>shá-shá-su tang-</i><br><i>she</i> |
| Cup (china) <i>káryö</i>                          | Do to, <i>pyáshe</i>                             |
| Current (of river) <i>chhu-</i><br><i>gyün</i>    | Doing, is <i>pyá do</i>                          |
| Cut, to <i>toknyi</i>                             | Done, has been <i>zo che</i>                     |
| Cut off (chop , to <i>tok tang-</i><br><i>she</i> | Done, is (finished) <i>jom</i><br><i>song</i>    |
| Damp <i>be'chen</i>                               | Door <i>gom</i>                                  |
| Dangerous <i>nyenchen</i>                         | Downwards <i>már</i>                             |
|                                                   | Drag, to <i>ťenshe</i>                           |



|                                   |                                    |
|-----------------------------------|------------------------------------|
| Drink, to <i>t'ungshe</i>         | Face <i>khádong</i>                |
| Drive, to <i>dá-nyi</i>           | Faith <i>sem-lo de'pa</i>          |
| Drive them <i>dá tang</i>         | Fall, to <i>hlumshe</i>            |
| Drowned, will be <i>ts'uhti</i>   | Far, how <i>t'á ring-t'ung</i>     |
| <i>shi ong</i>                    | <i>ká dzü mo ?</i>                 |
| Dry <i>kam</i>                    | Fasten, to <i>chingnyi</i>         |
| Dry, to <i>kam pyáshe</i>         | Fat (of meat) <i>ts'illu</i>       |
| Dung (horse, &c.) <i>chá</i>      | Father <i>áp'o</i>                 |
|                                   | Feel, to <i>sem rakshe</i>         |
| Ear <i>namcho</i>                 | Fence <i>rau-á</i>                 |
| Ear-ring <i>e'-kor</i>            | Fern <i>kye-ma</i>                 |
| Early <i>ngáru</i>                | Fever <i>rong-t'se</i>             |
| Easy <i>lápo</i>                  | Fight, to <i>dzingshe</i>          |
| Eat, to <i>to sá she</i>          | Find to <i>t'opshe</i>             |
| Eatable to <i>sá-chok</i>         | Finger <i>dzüim-mo</i>             |
| Edge, on the <i>sur-ká</i>        | Finished, it is <i>ts'ár song-</i> |
| Egg <i>gongdo</i>                 | <i>zhe</i>                         |
| Empty <i>tong-po</i>              | Fire <i>mi</i>                     |
| End <i>t'áma</i>                  | Firm <i>sárten</i>                 |
| Engage, to <i>borshe</i>          | Fish <i>nyá</i>                    |
| Enough, is <i>dik 'e</i>          | Flag <i>tarcho</i>                 |
| Evening <i>p'iru</i>              | Flower <i>mintok</i>               |
| Everywhere <i>sá kheli</i>        | Fog <i>humpo</i>                   |
| Explain, to <i>she'pa tangshe</i> | Follow, to <i>gyap-le gyushe</i>   |
| Expenses <i>kyá-go</i>            | Food <i>to-ze</i>                  |
| Eye <i>mi-do</i>                  | Foot <i>kangpa</i>                 |



|                                     |                               |
|-------------------------------------|-------------------------------|
| For (you, it, &c.) <i>tön-le</i>    | Gold <i>ser</i>               |
| Forget, to <i>jeshe</i>             | Good <i>lem</i>               |
| Freeze, to <i>khek gyushe</i>       | Goose <i>hángtse</i>          |
| Fresh <i>sarpo</i>                  | Government <i>zhung, jong</i> |
| Frighten, to <i>jik-ta kyapshe</i>  | Grass <i>tsá</i>              |
| From off <i>tengkha-le</i>          | Great <i>chhe</i>             |
| Frost <i>khek kholma</i>            | Ground <i>sá</i>              |
| Frozen, is <i>kholma tön song</i>   | Guide <i>lamkhen</i>          |
| Full <i>tem-tem</i>                 | Gun <i>mindá</i>              |
| Full, is <i>kangbo-be'</i>          | Gunpowder <i>midze</i>        |
| Game (wild) <i>ridá</i>             | Hail <i>ser-do</i>            |
| Get, to <i>t'opshe</i>              | Hair <i>kyá</i>               |
| Getting, are you <i>t'op do bo?</i> | Half <i>p'ye'ká</i>           |
| Girl <i>pum</i>                     | Hammer <i>t'o-á</i>           |
| Give, to <i>p'inshe, nangshe</i>    | Hand <i>láko</i>              |
| Give up, to <i>tangshe</i>          | Hang up, to <i>zhü'she</i>    |
| Given, was <i>p'in song</i>         | Hard <i>tákya</i>             |
| Glacier <i>kangchen</i>             | Hat <i>shám</i>               |
| Glass <i>shel</i>                   | Head <i>go</i>                |
| Go, to <i>gyushe</i>                | Head (chief) <i>bomsho</i>    |
| Goat <i>rápo</i>                    | Hear, to <i>nyenshe</i>       |
| GOD <i>Lama Könchho</i>             | Hearth <i>t'ap</i>            |
| Going, I am <i>gyu-do 'in</i>       | Heaven <i>namkhá</i>          |
| Going to, was <i>dap song</i>       | Heavy <i>jhimpu</i>           |
| Goitre <i>shámen</i>                | Heel <i>kang-ting</i>         |



|                                |                                    |
|--------------------------------|------------------------------------|
| Hill-spur <i>gang</i>          | Into <i>nangshá</i>                |
| Hold, to <i>zinshe</i>         |                                    |
| Hold fast <i>she me' nyá !</i> | Jackal <i>kipchang</i>             |
| Hole, a <i>bupa</i>            | Jar <i>dzábum</i>                  |
| Home <i>khim</i>               | Jesus <i>Yeshu</i>                 |
| Honey <i>rangtsi</i>           | Join, to <i>jarshe</i>             |
| Hoof <i>mikpa</i>              | Jump, to <i>jongshe</i>            |
| Horse <i>tá</i>                |                                    |
| Hot <i>ts'ábo</i>              | Keep, to (retain) <i>dzinshe</i>   |
| House <i>khim</i>              | Kernel <i>sigu</i>                 |
| How much <i>ká dzü-mo ?</i>    | Kettle <i>sáng</i>                 |
| Hungry <i>tok-ri</i>           | Key <i>kulik</i>                   |
| Hut <i>chilbu, dzi-kor</i>     | Kick, to <i>dung-gyak t angshe</i> |
|                                | Kill, to <i>se'-she</i>            |
| Ice <i>khek, chhábrum</i>      | King <i>gyepo</i>                  |
| Icicle <i>kangjhau</i>         | Knife <i>ki-chhung</i>             |
| Ice-field <i>khek-t'ag</i>     | Know, to <i>sheishe ; ngo-</i>     |
| Ill am <i>ná-o-'in</i>         | <i>sheishe</i>                     |
| Ill, are <i>ná-o-le</i>        | Know, do you <i>shei-ká ?</i>      |
| Ill, am not <i>ná-o-mi</i>     |                                    |
| Image (idol) <i>ku-ten</i>     | Ladder <i>kerkhá</i>               |
| Important <i>to-gál</i>        | Lake <i>chho</i>                   |
| India <i>Gyá-gár</i>           | Lamb <i>lugu</i>                   |
| Ink <i>nák-ts'á</i>            | Lame, is <i>kang-kyo be'</i>       |
| Insect <i>shik-bu</i>          | Lamp <i>ö'-kor</i>                 |
| Inside <i>buna</i> (postp.)    | Land-slip <i>sá-rü</i>             |



|                                    |                                  |
|------------------------------------|----------------------------------|
| Language <i>ke'</i> ; <i>khá</i> . | Living, is he <i>dö yö bo</i> ?  |
| Late, (you) are <i>p'ipna</i>      | Load, a <i>toi</i>               |
| <i>hleþ che</i>                    | Load, to <i>p'ápshe</i>          |
| Lazy <i>lo-chen</i>                | Long <i>t'á ringpo</i>           |
| Learn, to <i>hlap-goshe</i>        | Look for, to <i>ts'olshe</i>     |
| Leave go <i>tang tang</i> !        | Loosen, to <i>hlö'she</i>        |
| Leave (a thing), to <i>zhák-</i>   | Loudly <i>bompo</i>              |
| <i>she</i>                         | Love, to <i>nyingpo pyá-nyi</i>  |
| Leave, to obtain <i>gongpo</i>     |                                  |
| <i>tangshe</i>                     | Maize <i>kándzom</i>             |
| Leech <i>püpo</i> ; <i>simpa</i>   | Make, to <i>pyáshe, zoshe</i>    |
| Leg <i>ledum</i>                   | Man <i>mi</i>                    |
| Lesson <i>chho-gyuk</i>            | Many <i>mám</i>                  |
| Letter <i>chhák-ri</i>             | Market <i>he'</i>                |
| Lie, a <i>há</i>                   | Marriage, a <i>nyen</i>          |
| Lie down, to <i>nyá-ti kyap-</i>   | Mat <i>ten</i>                   |
| <i>she</i>                         | Measure (amount), to <i>sher</i> |
| Lift, to <i>kelshe</i>             | <i>kyapshe</i>                   |
| Like, do you <i>gai-e-ka</i> ?     | Meat <i>shá</i>                  |
| Light, to <i>parshe</i>            | Meet, to <i>tang t'ukshe</i>     |
| Light (not dark) <i>t'ang</i>      | Messenger <i>hun tingkhen</i>    |
| <i>káp</i>                         | Midst of, in the <i>bu-na</i>    |
| Light (in weight) <i>yáng-ke</i>   | Middle, in the <i>kiltu</i>      |
| Little, a <i>átsi-chi</i>          | Milk <i>ōm</i>                   |
| Little <i>chhung</i>               | Miserable <i>duk-nge-chen</i>    |
| Live (dwell), to <i>dö'she</i>     | Mist <i>humpo</i>                |



|                                   |                               |                |
|-----------------------------------|-------------------------------|----------------|
| Money <i>ngü</i>                  | Nun <i>áni</i>                |                |
| Month <i>dau</i>                  |                               |                |
| Moon <i>dau</i>                   | Offer, to <i>pinshe</i>       |                |
| More <i>hláko</i>                 | Oil <i>márnák</i>             |                |
| Morning, in the <i>t'orang-lo</i> | Old man <i>gep</i>            | <i>ga - pu</i> |
| Morrow, to <i>t'orang</i>         | Old woman <i>gem</i>          | <i>ga - nu</i> |
| Mother <i>ámo</i>                 | Once, at <i>lamsang</i>       |                |
| Mountain <i>ri</i>                | Once <i>len-chik</i>          |                |
| Mouth <i>khá</i>                  | Only <i>chiko</i>             |                |
| Move, to <i>nurshe</i>            | Open, to <i>p'ishe</i>        |                |
| Mule <i>te</i>                    | Orange <i>ts'álump a</i>      |                |
| Must <i>go-pe</i>                 | Our <i>ngáchi</i>             |                |
|                                   | Outside <i>pang-kha</i>       |                |
| Name <i>ming</i>                  | Over there <i>p'ina</i>       |                |
| Near <i>tsáká</i>                 | Overcoat <i>chhupa</i>        |                |
| Necessary, it is <i>go-pe</i>     |                               |                |
| Nettle <i>shá-tsá</i>             | Pack-cradle <i>khurshing</i>  |                |
| Night <i>ts'en</i>                | Pain <i>zuk</i>               |                |
| Night, to <i>audi p'iru</i>       | Paint <i>ts'ön</i>            |                |
| Noise <i>ūr</i>                   | Pan (flat) <i>lang-ngá</i>    |                |
| None <i>tsal-le mi</i>            | Pant, to <i>buhák kyapshe</i> |                |
| Not at all <i>kyön-ne me'</i>     | Paper <i>sho-gu</i>           |                |
| Nothing, is <i>kan di mi</i>      | Pass (mountain) <i>lá</i>     |                |
| Not, is <i>mem be'</i>            | Pass over, to <i>gálshe</i>   |                |
| Now <i>tá-to</i>                  | Pass-top <i>laptse</i>        |                |
| Number <i>angki</i>               | Peak <i>kang-ri ; tsim</i>    |                |



|                               |                                   |
|-------------------------------|-----------------------------------|
| Pen <i>nyigu</i>              | Quietly <i>kulyu</i>              |
| Petticoat <i>shamko</i>       | Quite <i>tsáwa-ne</i>             |
| Piece a <i>chhá dum</i>       |                                   |
| Pig <i>p'ákmo</i>             | Radish <i>láp'u</i>               |
| Pillow <i>u-nge</i>           | Rain <i>chhábo</i>                |
| Place <i>sá-chhá</i>          | Raining, it is <i>chhábo báp</i>  |
| Place, to <i>zhákshe</i>      | <i>to</i>                         |
| Place down, to <i>p'ápnyi</i> | Raise, to <i>t'ushe, zhengshe</i> |
| Plain a <i>t'ang</i>          | Rat <i>dzátsi</i>                 |
| Plane, a <i>bu-hlén</i>       | Ravine <i>bi-tangkha</i>          |
| Plate (of tin) a <i>t'áli</i> | Read, to <i>dokshe</i>            |
| Pointed peak <i>zoktse</i>    | Ready <i>t'el-tik</i>             |
| Poison <i>duk</i>             | Real <i>ngö; ngüne</i>            |
| Post office <i>yi'khim</i>    | Receive to, <i>lenshe</i>         |
| Potato <i>kyiu</i>            | Redeemer <i>kyapgön</i>           |
| Pour in, to <i>hlukshe</i>    | Reins (or bridle) <i>sap-t'ák</i> |
| Price <i>gong</i>             | Remains (of food) <i>hlakma</i>   |
| Prop (for back) <i>kuptek</i> | Resting-place <i>lamtek</i>       |
| Pull, to <i>denshe</i>        | Resting-crutch <i>ngá-tek</i>     |
| Puppy <i>áyo</i>              | Return, to <i>lokshe</i>          |
| Push in, to <i>tsuknyi</i>    | Rice <i>de</i>                    |
| Put on, to <i>kelshe</i>      | Right <i>tsampo</i>               |
| Put into, to <i>hlukshe</i>   | Right, to the <i>ye-ngö-na</i>    |
|                               | River <i>tsang-chhu</i>           |
| Quarrel, a <i>ts'arpok</i>    | Rock <i>tak</i>                   |
| Quickly <i>gyop-gyop</i>      | Rock-shelter <i>tak-kyip</i>      |



|                                   |                                        |
|-----------------------------------|----------------------------------------|
| Room <i>khang-mik</i>             | Sheers <i>jemtse</i>                   |
| Rope <i>t'á-ko</i>                | Sheep <i>luk</i>                       |
| Rule, to <i>darnyi</i>            | Sheep-fold <i>luk-kor</i> <i>Hürde</i> |
| Rude <i>chheluk ngempe</i>        | Shine, to <i>sháshe</i>                |
| Run, to <i>chhongshe</i>          | Shoot, to <i>mindá kyapshe</i>         |
| Rupee <i>tiruk</i>                | Shoe <i>hlam</i>                       |
|                                   | Short <i>t'ung</i>                     |
| Saddle <i>gá</i>                  | Show, to <i>tenshe</i>                 |
| Saddle-cloth <i>gá kep</i>        | Shut, to <i>tsumshe</i>                |
| Salt <i>t'sá</i>                  | Shuttle (in hand) <i>le-zhu</i>        |
| Sand <i>pema</i>                  | Side <i>ngö</i>                        |
| Saviour <i>kyapgön</i>            | Sin <i>dik</i>                         |
| Say, to <i>lapshe</i>             | Sinful <i>dikchen</i>                  |
| School <i>lap-ta</i>              | Sing, to <i>lu kyap-nyi</i>            |
| Scissors <i>gyimtse</i>           | Sink, to <i>nupshe ; t'imshe</i>       |
| Seal <i>t'etse</i>                | Sky <i>namkha</i>                      |
| Seat, take a <i>ten-lo zhu</i>    | Slip, to <i>gyelshe</i>                |
| See, to <i>táshe</i>              | Slope (of ravine) <i>kat, ke'</i>      |
| See, go and <i>tá song-nyá</i>    | Slow <i>gorpo</i>                      |
| Sell, to <i>ts'ongshe</i>         | Slowly <i>kul-kul</i>                  |
| Send, to <i>tang-nyi</i>          | Small <i>chhung</i>                    |
| Sentence <i>lo-gyu</i>            | Smell of burning <i>shur-di</i>        |
| Settle the matter <i>che-kang</i> | Smells, it <i>nam do be'</i>           |
| <i>be' me' !</i>                  | Smooth <i>jámpo</i>                    |
| Shade, in the <i>dibma lo</i>     | Snake <i>byu</i>                       |
| Sharp <i>no</i>                   | So <i>p'idem</i>                       |



|                                                           |                                 |
|-----------------------------------------------------------|---------------------------------|
| Soap <i>sábon</i>                                         | Stone <i>do</i>                 |
| Softly <i>kulyu, jámtong</i>                              | Storm <i>ts'upma</i>            |
| Soldier <i>mákmi</i>                                      | Stout <i>gyakshá</i>            |
| Some <i>átsi</i>                                          | Strap <i>ko-t'á ; go-tá</i>     |
| Snow <i>khau</i>                                          | Strong <i>she' chen</i>         |
| Son <i>pu</i>                                             | Sugar <i>chéma kára</i>         |
| Soon <i>gyop</i>                                          | Sun <i>nyima</i>                |
| Sorry, am—is <i>sem duko be'</i>                          | Sweep, to <i>t'ála dushe</i>    |
| Sort, what <i>kádem</i>                                   | Sweet <i>shimpo</i>             |
| Soul <i>namshei</i>                                       |                                 |
| South <i>hlo</i>                                          | Table <i>t'entse</i>            |
| Speak, to <i>lapshe</i>                                   | Tail <i>shu-gu</i>              |
| Spectacles, snow <i>mik-đa</i>                            | Take, to <i>zinshe</i>          |
| Spider <i>bagrak</i>                                      | Take away ! <i>bák song !</i>   |
| Spit, to <i>t'u kyapshe</i> (with<br><i>lo</i> = on, at.) | Take off ! <i>t'u !</i>         |
| Spread, to <i>tingshe</i>                                 | Tax <i>tot</i>                  |
| Spring, a <i>chhu-mik</i>                                 | Tea <i>chá</i>                  |
| Spur (horse) <i>tingchák</i>                              | Teacher <i>lo-pön</i>           |
| Stair-ladder <i>kerkhá</i>                                | Tent <i>kur</i>                 |
| Stamp (postage) <i>chhá-gyá</i>                           | Thanks, many <i>t'u-je-chhe</i> |
| Stay, to <i>gushe</i>                                     | Thick <i>bompo</i>              |
| Steep <i>zárpo</i>                                        | Thief <i>kunchhe</i>            |
| Stick, a <i>per-ká</i>                                    | Thin <i>simbu</i>               |
| Stirrup <i>yop-long</i>                                   | Thirsty, am <i>komri song</i>   |
| Stomach <i>to-kok</i>                                     | Throat <i>mi-ko</i>             |
|                                                           | Throw, to <i>kyapshe</i>        |



|                                        |                                                 |
|----------------------------------------|-------------------------------------------------|
| Throw away, to <i>yungshe</i>          | Upon, on <i>tengkhá, khá</i>                    |
| Thunder <i>duk-ke'</i>                 | Use, what <i>kam p'yá do?</i>                   |
| Thus <i>audem</i>                      | Usual, as <i>p'aldem ; t'üenden</i>             |
| Tie, to <i>tákshe</i>                  |                                                 |
| Time, it is <i>ren do be'</i>          | Wages <i>p'ok</i>                               |
| Tired <i>t'ang chhe-po</i>             | Walk, to                                        |
| To-day <i>táring</i>                   | Wall <i>tsik-kor</i>                            |
| Toes <i>dzümmo</i>                     | Wanted, not <i>mingo</i>                        |
| Top, the <i>tsim</i>                   | War <i>mak-t'áp</i>                             |
| Touch, to <i>doshe</i>                 | Wasp <i>potum</i>                               |
| Trader <i>ts'ongkhen</i>               | Wash, to <i>khyushe</i>                         |
| Trading place <i>ts'ong-sá</i>         | Wash it ! <i>khyu tang!</i>                     |
| Traffic <i>ts'ongkhá</i>               | Watch ! <i>gü-ti-dö!</i>                        |
| Tree <i>shing-dong</i>                 | Water <i>chhu</i>                               |
| Trousers <i>torma</i>                  | Way <i>lam</i>                                  |
| Trunk <i>dumpo</i>                     | Weak <i>bektá ; kampu</i>                       |
| Tub <i>tumbe</i>                       | Wear (put on), to <i>kön-nyi</i>                |
| Turban <i>u-t'ong</i>                  | Weather <i>nam</i>                              |
|                                        | Week <i>diün-trá</i>                            |
| Valley <i>lungpa</i>                   | Well, a <i>chhu-dong</i>                        |
|                                        | Well, are you <i>ku kham</i><br><i>demo bo?</i> |
| Understand, to <i>hãgoshe</i>          | West <i>nup</i>                                 |
| Unfasten, to <i>gvoishe</i>            | Wet <i>bongbo</i> or <i>pongpo</i>              |
| Uncle (maternal) <i>á-shang</i>        | Wheat <i>gyo</i>                                |
| Until <i>sánte</i> (verb in<br>negat.) | Wherefore <i>kam pyá-te?</i>                    |



|                         |                               |
|-------------------------|-------------------------------|
| White <i>káp</i>        | Yak, milch <i>zomo</i>        |
| Whole, the <i>kheli</i> | Yak, wild <i>ḍong</i>         |
| Why <i>kámbe'</i> ?     | Yak (general term) <i>yak</i> |
| Widow <i>yū-sámo</i>    | Yak (male, half-breed)        |
| Wife <i>mobi</i>        | <i>zopo</i>                   |
| Winter <i>güinka</i>    | Yellow <i>serp</i>            |
| Within <i>bu-na</i>     | Yesterday <i>dang</i>         |
| Wood <i>shing</i>       | Young <i>shön</i>             |
| Work <i>le-ka</i>       | Youth <i>shön-nu</i>          |
| Write, to <i>pishe</i>  |                               |





## IV.—APPENDICES.







## MAMMALIA OF SIKKIM.

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| NAME OF SPECIES                                  | DENJONG KE'                                     | LEPCHA          |
|--------------------------------------------------|-------------------------------------------------|-----------------|
| Macaque Monkey of<br>Nipal (Macacus oi-<br>nops) |                                                 |                 |
| Himalayan Macaque<br>(Macacus Assamen-<br>sis)   | <i>Tyu</i>                                      |                 |
| Hanumàn Monkey<br>(Semnopithecus entel-<br>lus)  | <i>Mánu</i>                                     |                 |
| Himalayan Langúr (S.<br>schistaceus)             | <i>Tá</i>                                       | <i>Sá-hu</i>    |
| Bengal Tiger (Felis<br>tigris)                   | <i>Gyá-tak</i>                                  | <i>Sá-t'ong</i> |
| Indian Leopard (Felis<br>pardus)                 | <i>Zik</i>                                      | <i>Syi-chák</i> |
| Snow Leopard (Felis<br>irbis)                    | <i>Sá</i>                                       | <i>Sá-chak</i>  |
| Clouded Leopard (Felis<br>macroceloides)         | <i>Shing-zik</i> or<br><i>Zik-nák-<br/>khyá</i> | <i>Sá-chuk</i>  |
| Marbled Tiger-cat (Felis<br>dosul)               | <i>Zikmár</i>                                   | <i>Dosal</i>    |
| Temmink's Leopard-cat)<br>(Felis aurata)         | <i>Pungmár</i>                                  |                 |



| NAME OF SPECIES                                    | DENJONG KE'      | LEPCHA          |
|----------------------------------------------------|------------------|-----------------|
| Fishing Cat ( <i>Felis khupya</i> )                | <i>Dam-zik</i>   |                 |
| Leopard Cat ( <i>Felis pardichroa</i> )            | <i>Sá-juk</i>    |                 |
| Isabelline Lynx ( <i>Felis isabellina</i> )        | <i>Yi</i>        |                 |
| Larger Zibet ( <i>Viverra civettoides</i> )        | <i>Sá-p'yung</i> |                 |
| Tiger Civet-cat ( <i>Priodon pardicolor</i> )      | <i>Zikchum</i>   | <i>Su-lyu</i>   |
| Paradoxurus Nipalensis                             | <i>Sá-chum</i>   | <i>Sácchum</i>  |
| Nipalese Mongoose<br>( <i>Herpestes pallipes</i> ) | <i>Noilé</i>     |                 |
| Crab-eating Mongoose                               | <i>Arva</i>      |                 |
| Indian Wolf ( <i>Lupus laniger</i> )               | <i>Chang-ku</i>  | <i>Chang-gu</i> |
| Jackal ( <i>Canis aureus</i> )                     | <i>Kipchang</i>  |                 |
| Silver Fox ( <i>Vulpes alopex</i> )                | <i>Am</i>        | <i>Wómo</i>     |
| Wild Dog ( <i>Cuon primaevus</i> )                 | <i>P'archang</i> | <i>Sátum</i>    |
| Indian Marten ( <i>Martes flavigula</i> )          | <i>Hu-nya</i>    | <i>Sá-ku</i>    |
| Beech Marten ( <i>Martes toufæus</i> )             | <i>Toup'i</i>    |                 |
| Tibetan Polecat ( <i>Putorius larvatus</i> )       | <i>Shülp'i</i>   |                 |



| NAME OF SPECIES                             | DENJONG KE'                    | LEPCHA           |
|---------------------------------------------|--------------------------------|------------------|
| Ermine (Mustela erminea)                    | <i>Shram-kar</i>               |                  |
| Himalayan Weasel (Mustela subhimalachalana) | <i>Témong</i>                  | <i>Sang-king</i> |
| Striped Sikkim Weasel (Mustela strigidorsa) | <i>Temong</i><br><i>Khyá-o</i> |                  |
| Pale Tibetan Weasel (Mustela temon)         | <i>Sémong</i>                  |                  |
| Hodgson's Nipalese Weasel (Mustela Kathiah) | <i>Lá-kyimo</i>                |                  |
| Ferret Badger (Helictis Nipalensis)         | <i>Wok-kar</i>                 |                  |
| Tibetan Badger (Meles leucura)              | <i>Gyumpo</i>                  |                  |
| Clawless Otter (Aonyx leptonyx)             | <i>Chhu-sham</i>               | <i>Sá-ryom</i>   |
| Himalayan Otter (Lutra aureobrunnea)        | <i>Chhu-sham</i>               | <i>Sá-ryom</i>   |
| Himalayan Raccoon (Ailurus ochraceus)       | <i>Wokdong-kar</i>             | <i>Saknam</i>    |
| Brown Bear; var. (Ursus isabellinus)        | <i>Dom-khaina</i>              | <i>Sámo</i>      |
| Blue-black Bear (Ursus torquatus)           | <i>Dom</i>                     | <i>Sona</i>      |
| Sikkim Hedgehog (Erinaceus gang)            | <i>Gang-zerma</i>              |                  |



| NAME OF SPECIES                                | DENJONG KE'          | LEPCHA             |
|------------------------------------------------|----------------------|--------------------|
| Short-tailed Mole (Talpa micrura)              | <i>Byu-kang-kyem</i> | <i>Pur-ayám</i>    |
| Red Marmot (Arctomys caudatus)                 | <i>Chhi-p'i</i>      |                    |
| Yellow Marmot (Arctomys Tibetanus)             | <i>Kardi-p'yu</i>    |                    |
| Grey Tail-less Rat (Lagomys Chumbiensis)       | <i>Gomchhen</i>      |                    |
| Chestnut Tail-less Rat (Lagomys Nipalensis)    | <i>Zábra</i>         |                    |
| Tibetan Water-rat (Necrogale elegans)          | <i>Chhu-puse</i>     | <i>Ung-kálok</i>   |
| Sikkim Water-shrew (Chimarrogale Himalaica)    | <i>Chhu-p'itsi</i>   | <i>Ung-lág-nyu</i> |
| Sikkim Brown-toothed Shrew (Sorex Sikkimensis) | <i>Ting-jing</i>     | <i>Tang-zhing</i>  |
| Hodgson's Shrew (Sorex leucops)                | <i>P'i-chhung</i>    |                    |
| Blyth's Sikkim Shrew (Sorex fuliginosus)       | <i>Zá-tsi</i>        |                    |
| Long-tailed Shrew (Sorex macrurus)             | <i>Jukring-tsi</i>   |                    |
| Brown Musk Shrew (Sorex saturator)             | <i>Lá-tsi</i>        |                    |
| Hodgson's Pigmy Shrew (Sorex Hodgsoni)         | <i>Tsi-ki</i>        |                    |



| NAME OF SPECIES                                            | DENJONG KE'                     | LEPCHA                 |
|------------------------------------------------------------|---------------------------------|------------------------|
| Bamboo Tree Shrew<br>( <i>Tupaia ferruginea</i> )          | <i>Shing-ting-jing</i>          | <i>Kung-tang-zhing</i> |
| House Rat ( <i>Mus Asiaticus</i> )                         | <i>P'i-tsi</i>                  | <i>Kálok</i>           |
| Common Mouse ( <i>Mus musculus</i> )                       | <i>Tsi-tsi</i>                  |                        |
| Sikkim Squirrel ( <i>Sciurus rubus</i> )                   | <i>Jáigma</i>                   |                        |
| Slatey-backed (Hare<br>( <i>Lepus oiostolus</i> )          | <i>Rigong</i>                   |                        |
| Indian Porcupine ( <i>Hystrix Indicus</i> )                | <i>Zikmong</i>                  |                        |
| Sikkim Porcupine<br>( <i>Hystrix Denjongensis</i> )        | <i>P'i-durma</i>                |                        |
| Wild Elephant ( <i>Elephas Indicus</i> )                   | <i>Lang-po-chhe</i>             | <i>Tyangmo</i>         |
| Tibetan Stag ( <i>Cervus Wallichii</i> )—now extinct here. | <i>Sho-á</i>                    | <i>Sá-ving</i>         |
| Hodgson's Antelope<br>( <i>Kemas Hodgsoni</i> )            | <i>Chiru</i> (or<br><i>Tsö'</i> |                        |
| Thar Deer ( <i>Hemitragus jemlaicus</i> )                  | <i>Gyá</i>                      | <i>Sá-chi</i>          |
| Ravine Deer ( <i>Procapra picticaudata</i> )               | <i>Go-á</i>                     |                        |



| NAME OF SPECIES                       | DENJONG KE'                                               | LEPCHA          |
|---------------------------------------|-----------------------------------------------------------|-----------------|
| Goral Deer (Nemorhæ-<br>dus goral)    | <i>Rá-gö'</i>                                             | <i>Sá-gyeng</i> |
| Serow Deer Nemorhæ-<br>dus bubalinus) | <i>Seru</i>                                               | <i>Sá-tyo</i>   |
| Barking Deer (Cervulus<br>aureus)     | <i>Ká-khur</i>                                            | <i>Sá-ka</i>    |
| Musk Deer (Moschus<br>moschiferus)    | <i>Lá-wa</i>                                              | <i>Sá-bur</i>   |
| Ibex (Capra sakeen)                   | <i>Kin</i>                                                | <i>Sá-pyuk</i>  |
| Burrhel Wild-sheep<br>Ovis nahura)    | <i>Nápu</i> and<br><i>Ná-o</i>                            |                 |
| Tame Yak (Poëphagus<br>grunniens)     | { Male : <i>Zo-<br/>p'o</i><br>Female : <i>Zo-<br/>mo</i> |                 |
| Taurus Indicus :                      | <i>Báchu</i>                                              |                 |
| Tsangpa Pony :                        | <i>Wálwa</i>                                              |                 |
| Sikkim Pony :                         | <i>Tánghá</i>                                             |                 |





## TOPOGRAPHY OF SIKKIM.

(INCLUDING DARJILING AND DALINGKOT.)

[In this list L = Lepcha derivative, B = Sikkim-Bhutia ditto., R. = river, M. = mountain, P. = pass, S. P. = snowy peak, V. = village or hamlet, G. = gompa or monastery ; numbers denote altitude in feet above sea-level.]

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**Alibong :** [L. “the mouth with a tongue”] real name of Lebong spur near Darjiling where new cantonment stands.

**Alokt'ang :** [B. *á-lok* or *há-lok* overturned or broken up, *t'ang* a plain or meadow] a flat strewn with fallen boulders in valley at S. E. base of Kabru.

**Ba'damtam :** [B. *ṭam* (*gram*) marsh, *pádam* of bamboos] a place near Darjiling where formerly the large *Dendro-calamus* bamboo grew.

**Ba'khim :** [B. *pá-khim* “bamboo-cane house”] a halting-stage on Tendong-hill.

**Ba'm-ts'ong :** [B. “cattle sale-place” ; Hooker's Bhomsong] a flat with V. in the deep Teesta valley due E of Mainom Ri.

**Ba'm-Ts'o :** [B. *bá* cattle *mts'o* a lake] lake on new northern frontier line between the Kongra-lamo and Dongkhyá P.



**Bar-nya' Ri:** [B. "Burnt-neck M."] according to Dr. Waddell the real name of Barmi.

**Bar-p'yung:** [B. "where the lesser bamboos (*py'ung*) have been burnt"] a V. at the foot of the Rag-lang P. in south Sikkim.

**Barfonchen:** [really *Bar-p'yung-chen* with same meaning as preceding name] halting place in pine-forest near Cho La.

**Bhedi:** [B. *Sbed* hidden *sde* spot] place between Darjiling and Sandakphu.

**Buxa':** [B. gross misnomer for *Pá-zam-khá* "facing the rattan-cane bridge"] 1800ft., plateau 6 miles from Bhutan border where wing native reg. is stationed. Includes fort and large Bhutia V. Lat. 26° 50' N. long 89° 36' E. in Julpaiguri district.

**Byu-t'ang:** [B. "snake flat" or "mole-meadow"] place for halting near Yak La.

**Catsuperri G.:** [B. *Khá-ts'ö'-pe-ri* (*mká-ts'od-pal-ri*) "the glorious hill which measures (or searches) the skies"] a G. on lofty hill where is a large lake, alt. 6,485ft. near Yoksum and the Ratong R.

**Cha' Chhu:** [B. "Bird river" or perhaps *Chhák Chhu*; "Broken R" from its abrupt curves] affluent of T'ung-gu R. in extreme north, fed by glaciers of Kinchenjhow.

**Changachelling G:** [really *Sang-gye-chhö-ling*,



B. "the abbey of the doctrine of Buddha"] a large gompa near Pemiongchi.

**Changokang**: [really Jhyángö Gang "the eagle's crag"] a lofty M. 20,250ft. visible far down the Láchhung valley, rising near Kinchenjhow.

**Cheungtung** or **Choongtam**: [really *Tsün-t'ang*, B. "the lady's plain"] an alluvial flat formed by the junction of the Láchhen and Láchhung R. above which is the G. of the same name, dedicated to the lady patroness of Sikkim, Dorje P'ágmo, and containing curious pictures of Lhásá.

**Chhumbab La**: [B. "falling water pass"] a P. into Nipal; 17,100ft.

**Chhumbi**: [B. probably *Chhu-p'yi* "at the back of the waters"] narrow district of Tibet protruding south between Sikkim and Bhutan.

**Chidam**: [B. *dam* the bank, *chi* (*spyi*) at the highest point] a bold spur, above the Great Rangnyit R., facing Darjiling from which it is distant some 20 miles N.-E.

**Cho La**: [B. *Jo* nobleman *la* pass] 14,670ft. P. into Chhumbi, 10 miles N. of Jelep La.

**Chomiomo M.**: [B. probably *Jo-yum-mo* "lady mother" hill] rises on extreme North-West frontier; 22,000ft.

**Chomsering** G: [B. really *Jo-gser-ring* G.



“gompa of the tall yellow lord”] situated N.-E. of Kalimpong in Dalingkot sub division.

**Dalingkot :** [B. *mdá* arrow, *gling* isolated spot, *kot* (*bkod*) plan or “part marked-out” and hence “district”] a sub-division E. of Darjiling, annexed from Bhutan in 1865. Fort of same name.

**Dalling G :** [B. really *Dorling* a name identical with Darjiling] is an old Buddhist estab. 10 m. due E. of Pemiongchi.

**Darjiling :** [B. *Dorje-ling* “the isolated spot” or “abbey” of the “sacred sceptre”—a branch of Dorling G. having formerly existed on Observatory-hill. Another derivation is: *Dar-rgyái-gling*, sounded *dargyeling* “the place of Indian silks”] the well-known hill resort.

**Dikiling G :** [*de* (*bde*)-*kyi* (*skyid*) bliss, *ling* (*gling*) spot] high up near confluence of Roro Chhu and Rangpo Chhu.

**Dik Chhu :** [B. *Dek* (*rdeg*) *Chhu* “the beating or kicking R.”] a R. of steep gradient rising in Gipmochi M., Bhutan, and joining the Teesta.

**Dongkhya La :** [B. “frozen wild-yak pass”] P. of 19,500ft. in N.-E. corner; also name of M. on N. side of pass, 23,174ft.

**Do-tsuk :** [B. “the stones thrust in”] proper



name of "the Bhutia bustee" below the Chaurasta at Darjiling. Has a small G, newly re-built.

**Dubdi G:** [B. *ḍub* (*sgrub*)-*de* (*sde*) "centre of meditative attainment"] ancient estab. with 2 temples on spur above Yoksum, in W. Sik.

**Dumsong:** [L. "white stockade"] 2 stages from Kalimpong, but off main track.

**Dulapchin:** [B. *dolapchen* "the talking stones" or "stones which speak"] the 3rd stage before Gnatong.

**Enche G:** [B. "tongue of solitude"] near Gangt'ok.

**Folut:** [L. "toothed heights" or *fok-lut* "denuded heights"] Phalut; the well-known summit on Singalelah range—excursion spot.

**Fuse'ring:** [B. Phu-tsi-ring "long-measuring upper-valley"] the valley between Lebong and Birch-hill.

**Gant'ok:** [B. *t'ok* pinnacle *sgang* of the ridge] at present the seat of government where the British resident lives. On new road to Jelep La.

**Ghum:** [really *dgung* "the middle"; also *Ghum-pahar*, B. and Hind. really *gungpahar* "the middle hill"] large bazaar with G. and railway station 4 m. from Darjiling.

**Ging:** [B. *sgying* "a sloping plain"] a V. with tea-gardens near Darjiling. Has a new G. with paintings on its walls.



**Gnatong :** [European misnomer for *Nákt'ang* : B. "forest plain"] the military station made use of in recent war and since retained as garrison for British troops.

**Gok :** [B. "a deserted place"] an old out-post above the Ramam R.

**Hee Hlo :** [L. "hill of arrival"] a summit, 7290ft. 15 m. N. N. E. of Darjiling.

**Iche :** [B. really I-chák or I-chák-kha "where *this* was broken"] a V. adjacent to Oche.

**Islumbo La :** [B. *yi'slumpo La* "the pass deceptive to the mind"] a P. into Nipal, 11,000 ft., some 12 m. N.W. of Hee Hlo.

**Jallapahar :** [Hind. "the burnt hill"] the southern portion of the Darjiling ridge.

**Jelep La :** [B. *Dze-leb La* "the flat clay P."] the well-known P. into Chhumbi beyond Gnatong, 14,388 ft.

**Jannu Ri :** [B. probably *Jo-nub* "the western lord"] a snow-clad peak seen from Darjeeling, to the left of Kinchenjunga. It stands in Nipal, separated from the latter M. by a broad deep valley ; 25,304 ft.

**Kabru Ri :** [B. "the carved" or "chiselled pillar"] 24,015 ft. S. P. really part of Kinchenjunga.

**Kabur M. :** [B. perhaps *sku-spur* "the dead



body" or *képur* "neck and body"] the smaller and nearer peak (15,827 ft.) as seen from Darjiling; confused with *Kabru*.

**Ka'limpong**: [B. *Kalömpung*: i.e. *spung* the assemblage *bká-blon* of chief officers] a Church of Scotland mission-station; also head-quarters Forest dep.

**Kangchhendzönga'**: the proper pronunciation of the name Kinchenjunga the Anglicised term for the great mountain of Sikkim [B. *Gangs-chhen-mdzod-lnga* "the five treasure-chests of the great snows;" L. *Kanglo-chu* "the highest curtain of the snows" (Dr. Waddell); styled *Khambu Karma* by Sikkim-Bhutias] 45 m. from Darjiling; worshipped by Lepchas and Bhutias; 28,156 ft. at highest peak.

**Kangchenjhou Ri**: [B. *Kangchen icy gyao* beard—"the M. with the icy beard"] a lofty flat-topped M. on northernmost frontier fringed with remarkable glaciers and gigantic icicles.

**Kang-la-nangma**: [B. "The Inner Snowy Pass"] gives access over southern shoulder of Kabru into Nipal.

**Kongra-lamo La**: [etymology uncertain; may be *Skong-ra slamo La* "the Pass with the easy hollow enclosure" or *kyong-ra blama La* "the P. of the lama with the protecting horn" or again *Skong-ra lamo La* "the easy P. with the hollow horn;" or *kyong-ra* may



mean "a shelter"] a P. lying across the top of the Lachhen valley; accessible and much used for traffic between Sikkim and Tashi-hlümbo in Tibet.

**Kung-gol hlo** : Lepcha name for Jallapahar or rather for the whole ridge on which Darjiling and the latter cantonment stand. Waddell derives it: "hill of the fallen tree," so called because, inclusive of Birch-hill and Lebong, this ridge resembles a prostrate tree with its protruding branches on either side. Should be *Kung-klo-hlo*.

**Kup'up La** : [B. *sku* "holy body" *p'u* "valley-head"]

**Kurseong** : [L. really Karsong "winding stockade"] populous place on Darjiling rail-road.

**Lachhen** : [B. "great pass"] the valley and river running S. from the Kong-ra-lamo P. and eventually joining with the Láchhung R. to form the Teesta or Rang-nyo Chhu. Rises in Cholamo lake, Tibet. There is a G. of same name in valley.

**Láchhung** : [B. "little pass"] river rising in the heights about the Dongkhyá P. and flowing S.-W. to Cheungtam where at the low elevation of 5200 ft. it unites with the Lachhen to form the Láchhen-Láchhung Chhu, styled Rang-nyo and Teesta further south. V. and G. of same name.

**Laghep** : [B. *bla-gyap* "the upper back" or "be-



"hind the pass"] a resthouse on a narrow spinal ridge *en route* between Tamlong and the Cho La.

**Lebong** : see *ante* **Alibong**.

**Lamteng** : [B. *lam-steng* "above the road"] a V. overhanging the Lachhen.

**Lap-chhyi-kang** : the Tibetan name of Mount Everest in Nepal.

**Lik-hlo** : [L. "the hill that calls"] otherwise "D<sup>2</sup>;" lofty peak of 22,581 ft. due N. of Pandim, not visible from Darjiling.

**Lingcham** : [B. *gling -tsam* "almost a sacred spot"] V. below Changa-chelling G., the seat of a Kazi.

**Lu'ngtu** : [B. *rlung mthu* "power of the winds"] a hill 12,612 ft. 36 m. from Darjiling. Often *Lingtu*.

**Mainom Ri** : [B. *ma* mother *num* younger sister] duplex peak 10,637ft. about 12 miles due N. of Tendong.

**Mahaldi Ung** : [L. "the river moving in curves"] the Lepcha name for the Mahanaddy of the Dooars, which as seen from the hills takes a sudden bend to the right; hence so termed in contrast to the Rang-nyo Ung or "straight river" (Dr. Waddell.)

**Mome Samdong** : [B. "bridge-village for men and women"] a lofty grazing station on the Lachhung river—a *zam-grong* or village with bridge.

**Mon Lepcha** : [derivation obscure] the long



spur running S.-E. from the so-called Kabru peak of Kangchhenjunga, 13,080 ft.

**Namchi G :** [B. really *Namshi* "foundation or support of the sky"] near Tendong hill.

**Narsing M. :** [B. really *Ná-seng* "the up-lifted nose"] a S. P. 19,000 ft. seen, as to the right of Pandim, from Darjiling.

**Naku La :** [B. "nose P."] a P. of 17,000 ft. 5 m. N.-W. of Chomiomo M.

**Namfok :** [*Nam-p'uk* "cavern for the night."] a halting place in the Teesta valley beyond Tendong.

**Nobling G :** [B. really *Nubling*, the *ling* or isolated sacred spot of the west] a large G. in west Sikkim.

**Nongang G :** [B. "the hill pressed down"] a temple built on a flat above the Teesta with a large lake beside it.

**Oche :** [B. really *O-chak-kha* "where *that* was broken," so called in apposition to Iche or *I-chak-kha* "where *this* was broken"] a place near Iche.

**Pacheem :** [L. really *Páshen-bong* "tree-fern knoll"] rest-house on a spur of 7300 ft. between Kurseong and Darjiling.

**Pandim M :** [B. "image of glory"] a lofty S. P. near Kangchenjunga.

**Pang-go La :** [B. "beggars pass"] P. of 9000 ft. into Bhutan.



**Pedong :** [B. *P'yi-grong* "the outside town"] R. C. mission station on Bhutan border 13 m. beyond Kalimpong.

**Pemiongchi G :** [B. really *Pema-yangtse* "lotus-flower offering-bowl"] the largest monastery in Sikkim, lately re-built. Once the capital.

**Phalut :** see **Fo-lut.**

**Phodang G :** [B. "Palace G."] temple and G. at Tamlong.

**Phenzong G :** [B. "the render of benefits"] a G. near Tamlong.

**Powhungri G :** [B. really *Payong-ri* G.] monastery N. of Dubde G.

**Pyung-gang :** [B. "bamboo hill"] ridge above the Rá-t'ong river.

**Quiche La :** [B. really Kukchak La "the broken crooked pass."]

**Rabling G :** [B. "most excellent *ling*"] a monastery known often as *Ráling*.

**Ra'klang La :** [B. *brag-lang* "rising rock"] a small P. over the range which divides the basins of the Teesta and Great Rangnyit rivers.

**Ramam Chhu :** [B. "demon's horn river"] rises in Nepal.

**Rang-nyit :** [L. "the double stream"] real name for the two rivers known as the Great and Little Rangeet.



**Rang-bi Ung :** [L. *Rangbik* "split stream"] rises on Nepalese range, joins G. Rang-nyit.

**Rang-nyo Ung :** [L. "straight-stream water"] the Lepcha name of the Teesta.

**Rang-rong Chhu :** a rocky feeder of the Rang-nyo.

**Ra-t'ung Chhu :** B. ["river where goats drink"] rises in the glaciers of Kangchenjunga and Pandim, and joins Great Rangnyit.

**Rhinok :** [B. *Ri-nák* "black hill"] large bazaar on line dividing Dalingkot from Independent Sikkim, where the trade-routes to Tamlong and Chhumbi bifurcate.

**Rishi La :** [B. *Ri-gzhigs la* "pass of the crumbling hill"]

**Ryott :** [L. *Ri-yot* "unrestrained"] Lepcha name for the Dek Chhu.

**Saburkam :** [L. *Sábur* "musk deer" *kam* "cliff"] on the Singalelah range, 11,684 ft. ; between Sandakphu and Phalut.

**Sakkiazong :** [B. "Shakya's castle"] ridge below Phalut along Nepalese frontier.

**Sandakphu :** [B. *bsam-brag-p'u* "upper-slope of the rock of meditation"] point on Singalela range, 11,929 ft., 36 m. from Darjiling.

**Sat'ong :** [L. *Satong hlo* "tiger hill"] hill beyond



Senchal overlooking large tract. 8514 ft. Sometimes "Sitong."

**Sedongchen** : [B. "having spruce trees"] rest-house Kalimpong-Jelep route.

**Senchal** : [L. *Shin-shel hlo* "misty damp hill"] name of hill facing Darjiling also (erroneously) of G. T. Survey station beyond Tiger hill.

**Sibu La** : [B. really Silbu La "chilly pass"] P. into Tibet near Chango-kang.

**Singalelah** : [L. really *Sing-li hlo* "hills in a net work"] name of peak 12,329 ft. and also of whole range separating southern Sikkim from Nepal.

**Simonbong** : [B. really *Sámarbong* "knoll of red earth"] name of hill and small G. a few miles W. of Darjiling.

**Singdong** : [B. *Seng-ge dong* "lion's face"] knoll on Bhutan-Sikkim frontier 2116 ft. above Teesta river.

**Sinon G.** : [B. *gzigs-mnon* (pr. *si-nön*) "seeing, he suppresses"] a G. on ridge between Dubde and Tashiding G. Dr. Waddell explains that here Pema Jungne, the saint, saw demons and kept them down; hence the name.

**Sivok** ; or **Si-lok-vok** : [L. *Sü-e* "wind-blast," *lok* "excessive," *vok* "simultaneous"] the ravine whence the Teesta flows forth into the plains.



**Sonada**: [L. *Sona* "a bear" *dá* "den"] station on railway above Kurseong.

**Taklung** or **Talung**: [B. "valley of rocks"] valley with moraine in N.-W. and G. of same name.

**Takt'ung Chhu**: [B. "drinking from the rocks river"] a rocky tributary of the Lachhen.

**Takvor**: [L. "fish-line and hook" (Dr. Waddell)] sloping ridge descending from Darjiling to the Lesser Rangnyit river.

**Tallum Samdong**: [B. *Tak-hlum Samdong* "bridge-village of the fallen rocks"] a V. of stone hovels in the upper Lachhen valley, with a bridge, 11500 ft.

**Tamlong**: [L. "stones on a smooth place"] the nominal capital of Sikkim where once the Gye-po dwelt. Several G. and large population, 6290ft.

**Tanka La**: [B. *T'ang-dkar* (pr. *Tang-kar*) "white plain"] a P of 16,000 ft. into Chhumbi 10 m. S.-E. of Lachhung G.

**Tashiding G.**: [B. full name: *Tak-kar Táshiding* "soaring luck on the white rock"] the most ancient G. in Sikkim with 3 handsome temples on low hill 5 m. E. of Pemiongchi; many chhortens here.

**Teesta**: [Sansk. "Three currents" *pace* Waddell] the Bengali name for the great river of Sikkim



after it emerges on the plains. In its upper course the Lachhen-Lachhung; in south Sik. the Rang-nyo.

**Tendong**: [L. properly *Tün-rong* "uplifted horn"] the well-known peak, 8676ft. bearing N.N.E. of Darjiling, with which is connected the Lepcha tradition of the Flood.

**Thlonok**: [L. properly *Hlo-nok* "black hills"] mountainous lofty district in extreme N.-W. with R. of same name affluent of Zemu Chhu.

**T'i La**: [L. "arrival pass"] P. between Hlonok and Zemu valleys.

**T'i-zog**: [L. "abode on arrival"] V. on N. tributary of Taklung Chhu.

**Tingbong**: [B. "round behind"] V. in Taklung valley.

**Tingchum**: [L. "little plain"] V. near Tamlong.

**T'okcham**: [B. "glistening summit"] S. P. 19,470ft. above Lamteng.

**Toko La**: [B. really Tokgo La—from *btog* rent off *mgo* head] P. within Sikkim, 7 m. S. of Jelep, leading to Bidang lake.

**Tomo-chamo Ri**: [B. *t'amo-chyámo* "spotted female bird"] the eastern peak of Kangchen-jhou.

**Tong-lu**: [either L. *tong-blu* "ridge for halting," or B. *ltong-lugs* (pr. *tong-lu*) "that which is indent-



ed "] well-known height due W. of Darjiling distant 10 m. in bee line, 23 m. by path, 10,025 ft.

**Tukbrum** : [B. properly *Takbrum* "rocky pimple "] near Tamlong, on Teesta.

**Yangpung** : [B. "the precipice heaped up "] 25 m. W. of Dubde G. on Nepal border.

**Yoksum** : [B. "three servants "] a sacred spot near Dubde G.

**Yumtong** : [B. Yumt'ang "lady-mother plain "] in Lachhung valley.

**Yumchho La** : [B. *gyu* turquoise *mts'o* lake] inner P. between Zemu and Taklung valleys, near lake of same name.

**Zemu Chhu** : [B. really *Zas-mo* or "clayey "] lengthy R. in extreme N. W.

**Zemu Samdong** : a "bridge-village" (*zam-grong*) on the Zemu.





## LEPCHA WORDS AND PHRASES.

[The Lepcha tongue or *Rong Ke'* is spoken by a large portion of the original inhabitants of Sikkim, and is essentially unrelated to the Bhutia or any Tibetan dialect, though certain Denjong words have been imported into its vocabulary. A few useful words and sentences are given below; the sentences being rendered both in the Lepcha (marked L.) and in the Sikkim-Bhutia (marked B.) languages. Those vowels in Lepcha words marked long are strongly prolonged.]

Good : *áryum*

Bad : *ájan*

Great : *átim*

Small : *áchum*

Heavy : *álīm*

Light : *ákvang*

Hot : *á-hrum*

Cold : *á-hyang*

Old : *áru*

New : *ál*

Straight : *ánáng*

Much : *nām*

Little : *kám*

Dear : *ágyáp*

Cheap : *ke-ma*

Man : *mī, máro*

Woman : *ta-ayu*

Child : *óng; ákup*

Father : *ábo*

Mother : *ámo*

Elder brother : *ánum*

Elder sister : *ánom*

Dog : *káju*

Horse : *on*

Cow : *bik*

House : *lī*

Mountain : *hlo*

Tree ; wood : *kung*

Fire : *mī*

Snow : *sa-nóng*

Stone : *long*

Head : *t'yák*



|                              |                                                |
|------------------------------|------------------------------------------------|
| Leg : <i>dyáng</i>           | Trowsers : <i>tómo</i>                         |
| Hand : <i>ká</i>             | Hat : <i>tuktuk</i>                            |
| Sun : <i>tsuk</i>            | Boots : <i>t'ong-shuk</i>                      |
| Bird's nest : <i>fo-sháp</i> | Temple : <i>hlá-gong</i>                       |
| Meat : <i>mān</i>            | Heavy load : <i>bu álīm</i>                    |
| Egg : <i>á-ti ; fo-ti</i>    | Always : <i>shukna</i>                         |
| Oil : <i>num</i>             | When ; where : <i>sat'á ;</i><br><i>sabá ?</i> |
| Potato : <i>búk</i>          | Who ; what : <i>to ; shu ?</i>                 |
| Bread : <i>khu</i>           | Can you : <i>khu-a ?</i>                       |
| Honey : <i>áthu</i>          | Is it far : <i>márum á ?</i>                   |
| Butter : <i>mór</i>          | Go now : <i>álang no-o !</i>                   |
| Soup : <i>tuk-tak</i>        | I can go : <i>go nong</i><br><i>khu</i>        |
| Tea : <i>cho</i>             | Yes : <i>ākma ; go-pa</i>                      |
| Arum-root : <i>sung-kri</i>  | No : <i>máne</i>                               |
| Dry fuel : <i>sháng sôn</i>  |                                                |
| Shirt : <i>pahók</i>         |                                                |

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|                             |                                                                                      |
|-----------------------------|--------------------------------------------------------------------------------------|
| The horses are good :       | L. <i>On-pang ryu bām</i><br>B. <i>Tá-ts'o lem be'</i>                               |
| I will ride on horse-back : | L. <i>Go on-plang t'ul-sh'</i><br>B. <i>Ngá tá-khá shön-ti</i><br><i>gyu-she be'</i> |
| Where are you going :       | L. <i>Ho sabá nong-shang-</i><br><i>á ?</i>                                          |



- I am going to Ging : B. *Chhō kána gyu-do-bo ?*  
L. *Go Ging-ká nong bām*  
B. *Ngá Ging-lo gyu do 'in*
- Where have you come from : L. *Ho sá-nun t'ī*  
B. *Chhō kána-le ong bo nya ?*
- We shall arrive to-morrow : L. *Káyu lúk-ká t'ī-sh'*  
B. *Ngáchá t'orang hlep she 'in*
- My father is dead : L. *Kásu ábo mák nón gum*  
B. *Nge áp'o shi song zhe*
- What do you want : L. *Ho shu gát shang-á ?*  
B. *Chhō kán go-do-bo ;*
- What is your name : L. *Ado ábryáng sa-lo go ?*  
B. *Chhō ming kam bo ?*
- Is it far or near to Jelep Pass : L. *Zélep La ká marum áthol-á ?*  
B. *Jélep La lo t'á-ring t'á-t'ung mo ?*
- Come here ; go there : L. *Abī dī : abá no-o !*  
B. *Nái shok ; p'ina gyu !*
- Please come here to-morrow : L. *Luk-ká abī dī le*  
B. *T'orang náí ong nang*



- |                                                |                                                                                        |
|------------------------------------------------|----------------------------------------------------------------------------------------|
| Can you see a large bird<br>up there :         | L. <i>Ot'áng fo átīm shīm<br/>khu-á</i><br>B. <i>Yá-ki p'yá chhe t'ong<br/>ts'u-gá</i> |
| What is the bird's name :                      | L. <i>Fo ábryáng sa-lo go?</i><br>B. <i>P'ye ming ká de su?</i>                        |
| Bring me some butter-<br>flies :               | L. <i>Tám-blyok áflik bu<br/>dī!</i><br>B. <i>Pémalep átsi bák<br/>shok!</i>           |
| Bring milk, rice, a fowl :                     | L. <i>Nyen, zo, hik bu dī!</i><br>B. <i>Um, chum, khim-p'ya<br/>bák shok?</i>          |
| Put water in the bamboo<br>keg :               | L. <i>Chonga-ká ung t'áp</i><br>B. <i>Pádiin-na chhu hluK</i>                          |
| You cook the food :                            | L. <i>Ho ázom zuk</i><br>B. <i>Chhö sáma ts'o</i>                                      |
| Cook the fish at once :                        | L. <i>Alang-do ngo zuk</i><br>B. <i>Táto nyá ts'o</i>                                  |
| I am hungry :                                  | L. <i>Go krit-dak gum</i><br>B. <i>Ngá tok-ri be'</i>                                  |
| Are you hungry :                               | L. <i>Ho krit-dak go</i><br>B. <i>Chhö-lo tok-ri bo'</i>                               |
| I am not hungry now ;<br>but I shall be soon : | L. <i>Alang go ma krit-<br/>dak ne go-rung<br/>ánye go krit-dak<br/>sho</i>            |
| Who is he ; who is here :                      | L. <i>Hu to go ; ába to<br/>nyī-á?</i><br>B. <i>Kho ke mo ; náí ke<br/>du'</i>         |



- |                                                   |                                                  |
|---------------------------------------------------|--------------------------------------------------|
| Don't do that (this) :                            | L. <i>Aré ma mát nun !</i>                       |
|                                                   | B. <i>Audi ma zo !</i>                           |
| Don't do so (like that) :                         | L. <i>Oré-zang ma mát</i><br><i>nun !</i>        |
|                                                   | B. <i>P'idem ma zo !</i>                         |
| Don't make a noise :                              | L. <i>Ma jók kun !</i>                           |
|                                                   | B. <i>Ur ma gyap !</i>                           |
| We will start at day-break :                      | L. <i>So-sóng-ká jeng nong</i><br><i>sh'</i>     |
|                                                   | B. <i>Nam lang-ti gvu she</i><br><i>'in</i>      |
| The night is cold :                               | L. <i>Nápmo hyāng gum</i>                        |
|                                                   | B. <i>P'iru di khyáb me'</i>                     |
| What are you doing :                              | L. <i>Ho shu mát tung go ?</i>                   |
| Spread the rugs beneath<br>that rock over there : | L. <i>Obī kam sa-grám</i><br><i>dum ráng-t'o</i> |
| Place it near the fire :                          | L. <i>Mī zut t'o</i>                             |
| There is water in that<br>hollow :                | L. <i>Oré fok-ká ung nyī</i>                     |
| Go as far as the tree-fern :                      | L. <i>Páshen tet no-o !</i>                      |
| How much is the sheep :                           | L. <i>Luk áfár satet ?</i>                       |
|                                                   | B. <i>Luk gong ká dzü mo ?</i>                   |
| It is very dear ; it is old :                     | L. <i>Agyáp ku gum ; áru</i><br><i>gum</i>       |
| Much snow has fallen on<br>the Pass :             | L. <i>Lá-ká sa-nóng mo</i><br><i>klo nong</i>    |
|                                                   | B. <i>Lá-lo khau mám</i><br><i>hlum che</i>      |
| This is a steep place :                           | L. <i>Aré rung-dóp gum</i>                       |
|                                                   | B. <i>Audi zar-kyam me'</i>                      |



The ice is thick on the river : L. *Ung-ká chu nyákka gum*

B. *Tsang-chhu tengkhá khek bompu be'*

Who is there :

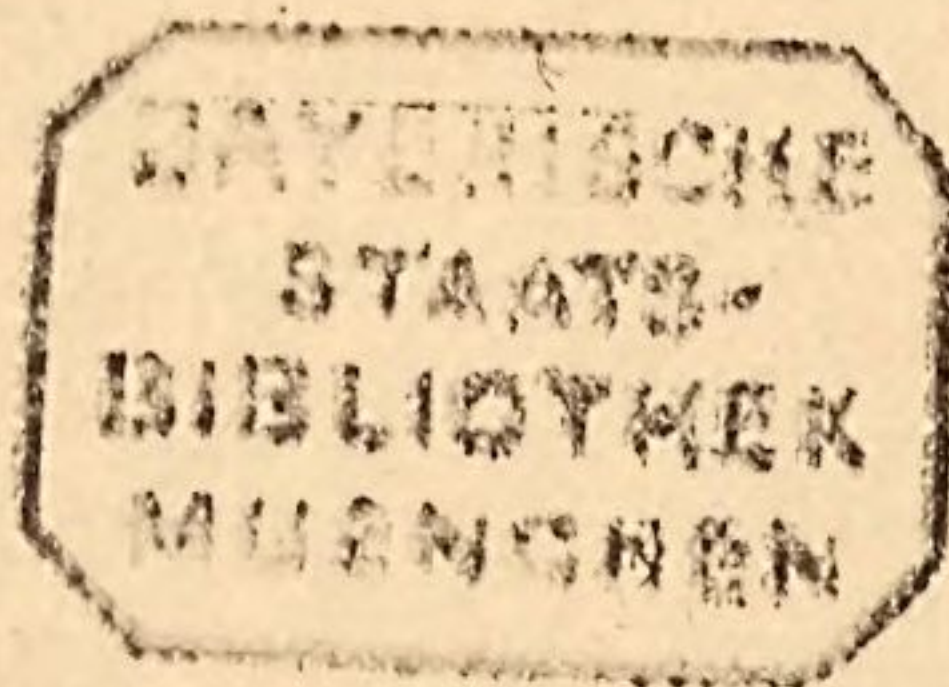
L. *Obá to go ?*

Who are you :

L. *Ho to go ?*

Is it near :

L. *Tol go ?*





















Sandberg, Graham

Manual of the Sikkim Bhutia language of Dénjong Ké

Westminster 1895

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